GOD'S LOVE WINS ALL

(Rob Bell's Questions Answered!)

A
BIBLICAL STUDY
OF
GOD'S LOVE
FOR
ALL MANKIND

as
PROMISED TO ABRAHAM

which
God hath spoken
by the mouth of all his holy prophets
since the Fall of Man began.
(Acts 3:21)

by
ROSS S MARSHALL

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DEDICATION

To my friend and professor,
Dr. George F. Howe
Master's College, Newhall, Ca.

and

IN MEMORY OF
36 years of friendship
Patrick B. Flaherty
1962-2017

God promised "the restitution of all" to Adam
before the Old and New Testaments were written.
When interpreted in a standalone context
God is surely speaking all inclusively
and cannot be understood otherwise.

"If God were absolutely "just," then He would save none before He saves a few. If He is more merciful than He is just, then He will save all before He saves some." - RSM

Some encouragements:

Dear Son;
These messages from my little books,
"***Our Daily Bread***" are meaningful.
Read them and know that you're not alone.
I love you and want you to know that God loves you too.
I really believe that there's life after death and our
loved ones are with God and safe.
Love, Mom

ABOUT THIS BOOK

"And I will refine them as one refines silver, and test them as gold is tested. They will call on my name, and I will answer them. I will say, 'They are my people'; and they will say, 'The Lord is our God' "

(Zechariah 13:9 NRSV)

GOD'S LOVE WINS ALL will to take you on a journey through the Scripture verse by verse exploring God's love for you and humanity. It will attempt to introduce you to what this writer believes is the best description of God, His love, the ones He loves, and how He will redeem His beloved human race. It will help you take an in depth, soul-searching and honest reflection as to where you are in your relationship with Christ, as well as redefine His love for you and others. The sum of all these pages will, hopefully open your eyes to the more wonderful Good News "well-message" of God, and His promise to restore every human being ever born. GOD'S LOVE WINS ALL demonstrates with Scripture that His love is impartial, more extensive than what we have been taught, all encompassing, and all-inclusive. The following proper translation of the Scripture demonstrates His "Will" determines to draw every man toward Him, to heal, purify, regenerate, and redeem them all from unbelief and death.

We have been taught that *"God so loved the world"* (John 3:16), yet are improperly taught that His saving love is contingent on the righteous act of the individual and not that of Christ's, and that His unfailing will is subservient to the sinful disbelief of man, and that anyone who does not believe will be cut out forever.

GOD'S LOVE WINS ALL properly defines Scripture verses showing that God continues to work with man until every human being repents and confesses Him as their Lord and Savior, and especially, as their Heavenly Father. God is the Father of all spirits, the savior of all flesh, and the reconciler of all the lost, as He depicts Himself in the Parable of the Lost Sheep.

God is pure unfailing love and He extends His "unconditional" love to every one of us, because He created us

to love Him. This is a love that: (a) calls every man into a personal relationship, (b) brings every man into His intimacy and His divine love, and: (c) brings every man, eventually, and ultimately into a resurrection moment when every one of us will joyfully declare “My Lord and My God!”

I believe that God wants to make us His own people, for He created us all in His image and likeness, and for his glory, and He WILL surely succeed!

My prayer is that anyone who reads this book will be transformed through the word of God. That you will see the greatness of His Glory and Power through your afflictions and sufferings as through God's eyes, not as punishment but as His tool to draw you closer to him. That as you yield yourself to his will and plan for your life you will come out like pure gold and be made fit for his vessel of honor - a royal priesthood to the glory of his Name through Jesus Christ Our Lord.

Read the following as the Lord leads you, pray along the way, take your time, and come to see for yourself the great love that God has for all of humanity.

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All nations and people glorify God (Ps. 86:9)
Saving grace to all humans (Titus 2:11)
All Gentiles fallen, to be lifted up (Rom. 11:11)
All nations to be obedient (Rom. 16:26)

THE GLAD TIDINGS OF COMMON GRACE MEANS

To have no human left confounded – damned (Is. 45:17)
To not limit His love (2 Thess. 2:13)
To have salvation common to all men (Jude 1:3)
To appointed none to permanent wrath (1Thess. 5:9)
To have all exit death (Ps. 68:20)
To save all the ransomed (Is. 35:4,10)

To have all humanity be His people (Ez. 36:29)
To save all gentiles, to save all Israel (Hosea 1:7)
To save all people from all SIN (Matt. 1:21)
To save all the lost (Matt. 18:11)
To save all souls, not destroy (Luke 9:56)
To save what was Lost (Lk. 19:10)
To save the World not to lose it (Jn. 3:16-17)
To save all, not lose all (Jn. 12:47)

JESUS, SAVIOR OF THE WORLD

Jesus is Savior of the World (Jn. 4:42 and 1 Jn. 4:14)
Jesus came to save not damn sinners (1 Tim. 1:15)

THE DRAWING OF GOD

The Father draws all people (Jn. 6:44)
Christ draws all men to Himself (Jn. 12:32)
All Spirits return to God (Eccl. 12:7)
All will bow and confess (Is. 45:23)
All the Dead bow and worship Christ (Ps. 22:29)
(John 16:15 and 17:10)
All tongues confess (Phil. 2-9-11; John 12:32)
All knees bend (Rom. 14:11)

THE RESULTS OF GOD

Glad Tidings bring Universal Pardon
All called with no exceptions (Matt. 11:28)
All the wicked have hope and turn back (Ez. 33:11)
All get mercy (Ex. 34:7)
All forgiven no excuses (Is. 33:24)
All transgressions forgotten (Is. 43:25)
All anger is removed, is not forever (Micah 7:18, 19)
All accusations not forever (Ps. 103:6-14)
All anger is slow (Ps. 86:15)
All sin forgotten (Heb. 8:10, 12)
All worse SINS forgiven as well (Is. 1:18)
All the world pardoned (Ps. 103:3)
All iniquities pardoned (Jer. 33:8)
All offenses forgiven (Eph. 1:7)
All Mankind pardoned (Acts 13:38)
All Mankind's SIN ransomed (Gal. 1:4)
All sins taken away (Jn. 1:29; 1 Jn. 3:5)
All Mankind cleansed (Rev. 1:5)
All Mankind shall know Him (Jer. 31:34)
All shall See Him (Is. 40:5)

All shall Glorify Him (Rev. 15:4 and Ps. 86:9)
All not forsaken forever (Is. 43:16)
All men repaired (1 Chron. 29:11-12)
All humans shall fear Him (Ps. 64:9)
All men will be with God (Is. 60:21)
All the Dead raised in Christ (1 Cor. 15:22; Rom. 5:12)
All Mankind Given Life (1 Cor. 15:42-44, 49, 51-53)
All to receive Salvation (2 Cor. 5:17)
All freed from condemnation (Rom. 8:1)
All to bear Image of the Celestial (1 Cor. 15:42-44,49,51- 53)
All delivered from corruption (Rom. 8:20, 21)
All subdued, God All in All (1 Cor. 15:28)
All are from Him and return to Him (1 Cor. 8:6)
All obtain Celestial Image (Cor. 15:49 also 24-28, 42-44, 51-54, and Rom. 11:36, Heb. 2:8-9, Is. 25:6-81)
All rebels gifted (Ps. 68:18 and Eph. 4:8; Lk. 6:35-36 and Rom. 11:32)
All made New creatures (James 1:18)
All the first fruits (Rom. 11:16)
All bearing the new image (1 Cor. 15:49)
All died, thus all live 91 Cor. 15:22)
All are in Christ as His property, thus all are made New Creatures (2 Cor. 5:1)

THE GIFTS OF GOD

New Hearts and Spirit (Jer. 24:7, Ez.36:26, 27; Deut. 30:6)
All humanity keep His statutes (Ez. 11:19, 20)
New agreement with Mankind (Is. 55:3)
Has mercy on all Mankind (Is. 30:18; Acts. 2:39)

THE SHEEP OF GOD

All people are God's Sheep (Ps. 100)
Lost sheep are unsaved humans (Lk. 15:4)
God wills none to perish (Matt. 18:14)
All sheep get the evangel (Lk. 4:18)
All people means "all people" (Is. 61:1-3)
Two Folds made into one
Works ALL to the good (Eph. 1:11)
God frees all men from death (Heb. 2;15)
Jesus died for all sheep (people) (Jn. 10:15)
Draws all men (Jn. 12:32)
All Mankind is the harvest (Matt. 9:36-38)

THE ALL OF GOD

All Mankind will be saved
Flesh means all Mankind (Lk. 3:6 and Is. 40:5)
The Many means all Flesh
Does ALL Mean ALL?
Short list of "All Things"
All means all inclusively
All Flesh, all Israel, all Gentiles
Pronouns mean all Mankind
Pronouns reveal Universal Reconciliation
Isaiah's pronouns (Is. 53:5-6)
All Israel means all Mankind

THE BLESSINGS OF GOD

Glad Tidings a blessing to all
All Mankind blessed in Him (Gen. 18:18)
All families bless in Him (Gen. 28:14)
All nations blessed in Him (Gen. 22:18)
All kindred of the earth blessed in Him (Acts 3:25)
All nations blessed (Gal. 3:8)
Christ turns all away from wickedness (Acts 3:26)
All the earth will fear (respect) Him (Ps. 67:7)

THE PROMISE OF GOD

Tracing the Promise of the "Restoration of All" through
Biblical and extra-Biblical sources

THE PROPHECY AND PROMISE GIVEN TO:

Adam > Enoch > Noah > Shem > the Priesthood >
Moses > David > Prophets > Tobit > the Maccabees >
fulfilled in Christ > then to Matthew > Mark > Luke > John >
Peter > James > Jude > Paul.
God covers all with Christ
His promise given to Noah (Genesis 9:16)
Tobit 13:2 Translation

THE HEIR OF GOD

Christ is Heir to all the heathen (Ps. 2:8)
Christ's power over all flesh (Jn. 17:2)

THE GRACE OF GOD

General and Special Graces
The Promise of God to Abraham
The Priest, the Sacrifice, and Universal Atonement

The Promise is Still Sworn
God's will never changes
Deception of Limited Atonement
Limited Propitiation contrary to God's Will
Old Testament atonement was for ALL Israel
Legal definition not to change
Universal Propitiation
Vicarious means on our Behalf
New Testament teaches grace given to ALL
Repeated annually for Emphasis
Sacrifice covers ALL Sins
Made for ALL without a Choice
Atonement for ALL the Many
How atonement was made
All Israel symbolized "ALL MANKIND"
"IF" means "When" or "Since"
ALL enemies made Footstools
Fulfillment of Abrahamic Promise
ALL the law fulfilled
Reasons for fulfilling all the Law

THE HEALING OF ALL

Anger against Man Limited (Is. 57:16-19)
All healed, cured, and given peace (Jer. 30:17, 33:6)
All healed, cured, loved, and forgiven (Hosea 14:4)
Christ wounded for ALL Mankind (Isaiah 53:2)
Christ carries all SINS (1 Pet. 2:24)
Forgives all human iniquities (sins) (Ps. 103:1-4)

THE CLEANSING AND PURIFICATION OF ALL

Cleanses all from idolatry (Ez. 36:25)
Cleanses all iniquities (Jer. 33:8)
Christ's Blood cleanses ALL sins (1 Jn. 1:7)
Restores and refines all (Is. 1:25)
Purges all sins (Ps. 65:3)
Purifies all men (Mal. 3:3)
Cleanses all sins (Heb. 1:3)
Christ given for all men (Titus 2:14)
All sins made clean (Is. 1:18)

UNLIMITED AND UNCONDITIONAL

All Mankind shall feast (Is. 1:2; 25:6-7)
All death and tears wiped away (Is. 25:6-8)
All the dead hear Christ (Jn. 5:24-25)

All Mankind gathered in Christ (Eph. 1:9-10)
All Mankind serve Him (Dan. 7:14)
All made Hold as the Angels (Matt. 22:30)
All made equal to the angels (Luke 20:36)
All Mankind will hear Him (Ps. 64:9)
All will remember and return (Ps. 22:27-29)
All Mankind will bow (Ps. 66:4)
All Mankind will worship Him (Ps. 86:9)
All Mankind will know Him (Is. 55:5)
All will see the light (Is. 60:3)
All will gather to Him (Is. 60:4,8)
All will bend and bow (Is. 60:14)
All flesh will worship Him (Is. 66:23)
All will come to Him (Zech. 6:15)
All will pray before Him (Zech. 8:21)
All will beseech His face (Zech. 8:22)
All Mankind will seek Him (Is. 11:10)
All Mankind will gather (Gen. 49:10)
All Mankind will return (Is. 51:11)
All Mankind willing (Ps. 110:3)
All Mankind given to Christ (Jn. 6:37)

UNIVERSAL REPENTANCE AND CONFESSION

Forgiveness (Acts 5:31)
ALL ungodliness turned away (Rom. 11:25-27)
ALL mouths confess Christ (Rom. 14:11, Phil. 2:9-11)
Result of confession (Rom. 10:9)
Whoever confesses (1 Jn. 4:15)
ALL will confess (Rom. 14:11, Phil. 2:9-11)

THE MESSAGE OF GOD

THE ANGELS SING
" GLAD TIDINGS TOWARD ALL MEN "
(Lk. 2:10-14)

"*And the angel said unto them,*

'Fear not: for, behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord, in the city of David. And this is the sign to you: You will be finding a Babe, swaddled and lying in a manger.' And suddenly, with the messenger, there came to be a multitude of the heavenly host, praising God and saying,

'Glory to God among the Highest! And on earth, peace, in all men; a delight! ' "

What is this Glad Tidings to all people? The question put forth here deals also with the Good News of the Gospel of the Kingdom as mentioned in the verse: "*Thy Kingdom come, Thy Will, will be done, on earth as it is in Heaven*" and to what extent this good will is applied. Obviously, it is an evangel of universal glad tidings of greater joy toward all men than the lesser lurid tiding taught by traditional theology.

This message brought by the angel is the very first of all evangelical messages of the good news and is the foundation to what we should know of the full scope of God's evangel. It says nothing about limitations, but rather establishes the foundation of universal reconciliation!

It says nothing of eternal damnation for a majority, who do not believe it. It says nothing about a smoke spewing, vengeful Creator, who blows His bad breath on the damned and tortures people like some demented youth does a toad. It is rather an all-inclusive Kingdom message for all Mankind to hear and receive, whether dead or alive, from a loving God "willing" it to be on this earth as He planned it in heaven. This is not a pagan wish, or an I dream of Genie dream, an unhopeful hope or an empty desire, but rather the divine will of god.

Is this message of universal glad tidings the message we hear from the pulpits today? Does the angel herald the orthodox ballade of doom, proclaiming to the majority of unfortunate fools, they have been left out of the Creator's will to scream, cry, and suffer misery in a never ending merciless pit of despair? Hear what tradition is spewing

from the pulpits. Does this sound like our true God or the ravings of a hateful (misguided) creature? What would we really think, if the Bible recorded the angel saying,…

"Here sighs and cries, and shrieks of lamentation
echoed throughout the starless air of Hell;
at first, these sounds resounding made me weep:
tongues confused, a language strained in anguish
with cadences of anger, shrill outcries
and raucous groans that joined with sounds of hands,
raising a whirling storm that turns itself
forever through that air of endless black,
like grains of sand swirling when a whirlwind blows."
— Dante Alighieri, Inferno

On the other hand, is the angel bringing a good tiding (well-message) to be had by all or is it a song of God loosing most of what He made? Is it God's good will to be done on the earth as it is (willed) in Heaven of the joyful news of the restoration of all, as handed down by the prophets or the bare escape of a few from the burning pits of hell?

The prophecy that the angel "well-messaged" at the birth of the Savior has been seized upon and misapplied by the majority of orthodoxy and is no more seen as the plan of God for the salvation of all. Discouraged by the poor prospect for the world's conversion, the Doctors of theology have put forth a version of this passage more in harmony with their doubts and misconceptions than with any true hope.

To these, the prayer which our Master taught us to pray, "T*hy Kingdom come; Thy will, (will) be done on earth, as it is done in Heaven,*" has lost its true meaning, for they see no hope of its fulfillment except in a limited sense. Hence, they translate the latter part of the verse, "*And on earth peace, (and only) among men of good will.*" The rest are presumed as eternally left out.

Were this the proper rendering and it is not, our hopes for the ultimate good of all (as far as this passage states), would surely suffer.

For very few thus far in the history of the human race have been "men of good will," who unselfishly endeavored to any appreciable degree to bring about the good of their fellow men. Traditionalists and especially the rich moneychangers of religion are a good example of this.

The advent of Christ is said to be good news to all people. "*Fear not,*" said the angel who announced it, "*for, behold, I bring you good tidings of great joy, which shall be to all people*" (Lk. 2:10). If any of

Mankind should not be enlightened by Jesus, could His coming be an occasion of great joy to them? Furthermore, is there a man that would hear this to be bad news, when it speaks of only good news to them and says to fear not? What reason would those have to rejoice at that event, which are doomed by him to SIN, blow the flames of hell, and live with devils forever? What is it to those who know that God has left them out? Even more so, what is it to those who know God has left so many others out?

We do not believe this translation "*men of good will*" to be the thought of the original. It is not in harmony with the plan of God for Mankind. Such a translation eliminates the thought of God's eventual good will toward the entire Cosmos, and greatly minimizes the scope of this glorious song. It implies merely that men who have a feeling of good will are or will be at peace among them. How utterly barren of hope for all men would such an expression be! How vane and futile is this message to a dying world. Moreover, how little the well message of the angel would mean if this were its meaning:

"...these wretches have no hope of truly dying,
and this blind life they lead is so abject
it makes them envy every other fate.
The world will not record their having been there;
Heaven's mercy and its justice turn from them."
— Dante Alighieri

NO BAD NEWS

The Bible means what it says. However, most people are convinced that it says otherwise.

The GOOD NEWS is that God "wills" (which means, "determines") ALL ("worms") not to die (Is. 66:4, Mk. 9:44, 46, 48), but to be enlightened (1 Tim. 2:4), because ALL things and all people belong to Him (Heb. 1:2, Ps. 95:7). Furthermore, He has made Mankind "in Christ" to be heirs (Gal. 3:29, Ps. 123:2-3) to "all things new" (**Rev. 21:5**), with some as friends and others His footstool. In addition, what God "wills," to be, will be. Who then can limit the hand of God? Who then dares to lessen God's good news? - The churchmen that is who.

We infer this doctrine from the representation, which is given of the Gospel by the inspired writers. The term Gospel signifies good news. The angel announcing the birth of the Savior said in Luke 2:10, "*Behold, I bring you good tidings of great joy, which shall be unto all people*." The Gospel is called "the everlasting gospel" (Rev. 14:6); the

"gospel of the grace of God" (Acts 20:24); the "gospel of peace" (Eph. 6:15); the "gospel of God" (Rom. 1:1); and, the "glorious gospel" (1 Tim. 1:11). In addition, it is called the "gospel of our salvation" (Eph. 1:13), and the "new covenant" (Heb. 8:8). It is said to be "better than the old" (Heb. 8:6) and to be founded on better promises (Heb. 8:6). It is said to be "the ministration, not of condemnation and death, but of life and peace" (2 Cor. 3:6-11). – [G. HOWE]

Reduced to its most simple form, it is "*good news, unto all people.*" If this is a correct representation of the Gospel, certainly such a glorious system could not reveal nor contain the doctrine of unmerciful wrath and never-ending suffering. Contrary to the limitations of modern theologies, this well-message is the prophecy of God's purpose to bring about, through Jesus Christ, the abrogation of the curse and the establishment of peace and purity, in which God and all humanity would become reconciled. It was an expression of God's good will and His good purpose, to bring man back to the image and likeness of Himself, in which Adam was created. When this shall have been accomplished, in God becoming the ALL in All, then peace will dwell in all the new earth, in the heavens, and eventually throughout the universe; for the causes of disharmony will have been eliminated. The sideshow of malevolent torture is over and the eons are finished - there cannot possibly be any more screaming and hollering, and burning in Hell.

The Gospel is good news to all men. Jesus said to his disciples, "*Go ye into the entire world, and preach the* [this] *Gospel* ["of glad tidings of great joy"] *to every creature*" (Mk. 16:15).

The meaning of the word Gospel is "good news," or "glad tidings," and this they were commanded to proclaim to all men. This is the Gospel of Jesus Christ redeeming the world from SIN, error, pain, death, and the grave, giving all immortality and eternal life. This is good news to every creature.

Do those preach the "glad tidings of great joy" who threaten their hearers with eternal sinning, eternal suffering, and eternal dying? The "good news" of the Gospel is that the well-message is a statement of what is in store and is not an offer to take or leave. It is a message given toward all men, because (it is to be understood that) atonement is being applied to all men.

ONLY GOOD NEWS

The angel said "***euaggelizomai***" which is rendered "*I bring you good news*" in the NIV and "*I bring you good tidings*" in the King James Version. The meaning of euaggelizomai in English is better captured by coining a new verb: to "*good-news*" somebody. The angel

was saying "*Behold, I am good-newsing you.*"

If we take the gospel of Christ to people, we are said to be evangelizing (well-messaging) them, a transliteration of the Greek word euaggelizomai. When we evangelize people, let us give them the good news that Jesus died and rose again to take away the SIN of all people. Would we be "good-newsing" our friends if we told them: "*Should you fail to believe this message, God intends to consign you to hell forever*"? Or, what kind of good news would it be to tell people that God wills to enlighten all, but has ordained most to burn in hell forever? No.

The good news of "great joy," in the wake of the angelic outburst, is not one of God saying one thing and doing the opposite, but one of a promise conferred on "all the people." It was not confined only to those who, [at that time], believed in the Messiah or who "made Him Lord in their lives." The good news is not to be draped with legalistic human trappings; it involves God's work for everybody.

We speak of this song as a prophecy, because the peace has not yet come, nor the good will, in the sense that God's face is as yet not turned toward every man. It is a declaration of what God purposes to do. For the moment, He has no good will toward the present sinful, rebellious attitude of the race. He has never good will toward SIN. We are not to understand that God was expressing His good will toward all man when He pronounced the sentence of death upon him. God's curse indicated His ill will toward all Mankind - in other words, His displeasure, because of man's SIN. He purposed Mankind to suffer ill as a just punishment for his willful disobedience. God cut him off from fellowship with Himself. He was not bound in justice to do anything more for the race.

However, in His infinite mercy, because we were yet sinners (without a choice in the matter) and had no provision to keep from sinning, He provided free deliverance for all of us. He foreknew man's fall, and planned His redemption from before the beginning of the eons. What a wonderful great joy this is toward all Mankind. As one man brought death to all, and all have no choice but to die, so one man brought life to all, where all have no choice but to live! Let the angel now sing the reconciliation song of this well-being for all men!

"Glory to God among the Highest!
On earth peace, among men, [a] delight!"
(Lk. 2:14)
Hark the herald angels sing
"Glory to the newborn king
Peace on earth and mercy mild
God and sinners reconciled"

Joyful ***<u>all</u> ye nations*** rise
Join the triumph of the skies
With angelic host proclaim
"Christ is born in Bethlehem"
With angelic host proclaim
"Christ is born in Bethlehem"

Mild He lays His glory by
Born ***that man no more may die***
Born ***to raise the sons of earth***
Born ***to give them second birth***

Veiled in flesh, the Godhead see
Hail the incarnate Deity
Pleased as man with men to dwell
Jesus, our Immanuel

Pleased as man with men to dwell
Jesus, our Immanuel

Hail the Heaven born Prince of Peace
Hail the Sun of Righteousness
Light and life <u>to all</u> He brings
Ris'n healing in His wings

Christ the highest Heaven adored
Christ the everlasting Lord
Come ***desire of nations*** come
Fix ***in us*** Thy humble home
Come desire of nations come
Fix in us Thy humble home

-- Charles Wesley, 1739; George Whitefield, 1754

The words of Simeon that follow this verse clarify the all-inclusiveness of the above song's meaning for earthly peace and delight in ALL men ("light and life to all") and not just a few. This light and life of peace is imputed to the entire human race ("all ye nations"), not just certain nations or particular people. It is the desire of all nations. God and all sinners (Mankind) are to be reconciled; all the sons of earth are raised "*to give them second birth*" that all Mankind no more may die.

Simeon says (as He clasps the Baby Jesus) "*Now art Thou*

dismissing thy slave, O Owner, According to Thy declaration, in peace, For my eyes perceive Thy salvation, Which Thou dost make ready ***before the face <u>of all the peoples</u>,*** *A Light for the revelation of nations (the Gentiles), And the Glory of thy people Israel*" (**Lk. 2:29-32**). And, "*the messenger said to them, 'Fear not, for lo! I am bringing you an evangel of great joy, which shall be* ***<u>to-every (all the) people</u>****"* (CLV).

PARAPHRASED INTERPRETATION

"*And the angel said unto them, Fear not; for, behold, I well-message to all Mankind glad tidings of great joy, which shall be applied to ALL the people; for unto all Mankind is born this day, in the city of David, a Savior, which is Christ the Lord.*"

Notice here in the first part, without changing a single word in the phrase, the Scripture itself uses "*unto all people*" [in Greek, "to-every (the) people"]. This is a key verse telling us that, wherever a pronoun is used to describe a certain people, nation, etc., it is talking about all people; and in this verse, these "tidings of great joy" are for all humanity, that is, for the entire human race. Any other teaching limiting the atonement creates a false understanding and unnecessary fear. Charles Wesley knew this very well and penned this beautiful hymn to be sung in memory of the angel's wonderful well-message to all human beings. Who does not marvel in their hearts when this hymn is sung? Yet, who today really understand its full scope and meaning?

Here, the Lord is telling us to "Fear Not" such false teachings proclaiming limitations. For, the glad tidings are to all people, not just some people. It is to all nations and not just some nations. The exclusion factor derived from the limited reconciliation doctrine creates too many questions in the minds of good people who do not deserve this kind of unnecessary anguish.

"[And] on earth peace, {Among} men, (a) delight!" (CLV)

Lk. 2:10 and 14

euaggelizomai humin charan megaIEn hEtis
I-am-well-messaging to-you JOY great which-any
estai panti tO laO
shall-be to-every [all] the people
doxa en hupsistois theO kai epi gEs eirEnE
esteem IN HIGHest to-God AND ON LAND PEACE
(glory) (earth)
en anthrOpois eudokia
IN humans WELL-SEEMing
(a delight)

Obviously, many Greek scholars have made the same error in translating these verses making it difficult to see the original meaning. The resulting understanding is that there are those who are left out of receiving the glad tiding or "well-message." In other words, the erred meaning that we get is that God favors and is only "well pleased" with those whom "enjoy His favor" or only with "men who please Him." We are indoctrinated to sing the song with these amendments: "*God and **some** sinners reconciled... Joyful **some of** ye nations... that **some men** no more may die... to raise **some of the sons** of earth... to give **some of them** second birth... Light and life **to some of the all….** Healing **for some** in His wings... the desire **of some** nations*."

Yet, nowhere in the Greek do the verses have words referencing God making a distinction between men based upon "good works" or some other human factor. The message is "to ALL" people, whether they are pleasing to Him or not. The message is a "delight" to "all" (Greek: ***panton*** or ***panti***) men "humans" (***anthrOpois***), whether they are agreeing with it or not. It is a statement of a spiritual fact and not a description of personal reaction. - [G. HOWE].

The closest word is "***charan***" ("joy"), but it has been changed to "***chartias***" ("favor" or "special graces"). favor and graces may derive from the same Greek root, but nevertheless, do not convey the same virtue of universal joy. One is made contingent, while the other is gratuitous.

When the two verses above are combined with all the correctly translated words, we get the following expanded, yet proper meaning.

"I am bringing to you, Mankind, a message of Great Joy, which will be to all humans: Glory to God the Highest, and on earth, peace, so that delight [will be] in ALL human-beings!"

The correct translation is seen to well-message out "to-every" or ALL (Greek "***panta***") people. Notice that the angel is addressing this to all men and that there "*will be done, on this earth, as it is in the heavens,*" a universal "*peace in humans,*" which will be a joyful "*delight.*" This is the glad tidings of great joy to every person. People (anthrOpois) plainly are promised "*on earth, peace IN humans.*" The word *panta* above defines the second statement as meaning "peace in ALL humans" or all Mankind. Thus, all Mankind is to have peace leaving no one out.

It is interesting that all the following translations have verse 10 say that it is to ALL men! Why then would some of the translations make such a distinction in verse 14? Yet, it does expose the possibility of personal theological glossing and tampering. It is possibly just a bad translation, which is not uncommon with dogmatic scholars. The proof that this is an error in translation lies in the fact that they make verse 10 have the angel say that it is to all people, while in verse 14 it is for

only a special selection who are pleasing to Him. This is a contradiction. The above proper translation of the two verses restores the message to applying it to all Mankind in both cases.

Notice all the translations of Verse 10.

"*...great joy that will be for **'all the people'***."

New International Version; New Living Translation; English Standard Version; New American Standard Bible; International Standard Version. God's 'Word Translation' horribly, yet more accurately renders it as...

"*The angel said to them, "Don't be afraid! I have good news for you, a message that will fill everyone with joy.*"

The King James Bible has it close to the truth as...

"*And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*"

SCOPE AND EXTENT OF THE PROMISE

"*Say among the nations 'Yahweh reigns...' He will judge the peoples with equity. The heavens will rejoice and the earth will be glad. The sea and all that is in it will roar. The fields and all that is in them will leap for joy. All the trees of the forest will be jubilant before Yahweh, for He is coming, for He is coming to judge the earth. He will judge the world in righteousness and [all] the people in His truth*" (Ps. 96:10-13).

"What are fears but voices airy?
Whispering harm where harm is not.
And deluding the unwary
Till the fatal bolt is shot!"
-- Wordsworth

Here in Psalms 96 is a balanced picture of God's judgment on humanity illustrated with naturalistic symbols. This judgment is clearly permeated by equality, joy, exultation, jubilant song, triumph, righteousness, and truth itself! For, after Yahweh sings and His judgment is made, everything in the heavens, on the earth, in the sea, in the fields and all the trees of the forest - all symbols for all Mankind and creation - will be jubilant before Him. This is a stark contrast to the vision of gloom and doom associated with God's judgment as taught by traditional theologians, where a portion is salvaged, while the rest is eternally damned. No wonder the living live lives of quiet desperation with fears that they too, might be left out.

There is nothing new under the Sun. There are no fears, no threats, and no condemnations that are new inventions. Fear is the second most

ancient of man's feelings. Love is the first! Yet, fear seems to predominate! For thousands of years, men have fostered fear-mongering theologies to scare and enslave others for control and personal gain. False presumptions that God favors one man at the expense of another permeate most religious institutions. It is not hard to see in all these traditions a god that allows the will of fools, the reasoning of idiots, and the vision of the blind to take precedence. No powers of creation can thus persuade these pathetic and short-sighted ministers to reconsider and teach that God can arrest all this and not violate human volition.

To these mythologists, either God is bound by foolish oaths to arrest no one or has no will for the poor fools to begin with. All men are hopelessly floundering in a pool of needless shame, fear, and consequently "*What we fear comes to pass more speedily than what we hope*." – (Publilius Syrus - Moral Sayings. 1st C B.C.) For, *'what we fear the most, surely comes upon us*' says Job. Moreover, what fear does is ruin our emotions. "*I do not think I shall ever feel anything again except fear. None of us can hate anymore - or love.*" -- [Graham Greene - The Confidential Agent (1939)]

Now, what of all God's power and creative abilities of persuasion to preach until all men finally come to believe? Does God not have all the time He could create to wait for "*whosoever willeth*" in His drawing all? According to majority teachings, we are to believe God cuts Himself short in saving every man in this life and in the next. Masters of orthodoxy will argue God has His mysterious reasons that we cannot and never will understand. He thus can send some to Hell while enlightening only a few and He does not have to tell us why. We are to believe that the Supreme Being arbitrarily picks some and not others and for no apparent reason. He says, "*Let us reason together*," yet gives us no reasons; and according to Calvinists, no ability to reason.

However, what does Scripture say about God's GOOD NEWS? Hear what the scriptures have to say: "*God wills that all men be saved (enlightened) and come into a knowledge of the truth!*" Now, what does it mean that God "wills" ALL men? The good churchmen will have it that we pray, "*God, please lead us not into temptation, but deliver some of us from evil - and we shall cast lots and gamble as to who gets delivered and who does not*" (The Orthodox reinterpreted Bible). Whereas, the Lord says to pray, "*Let us not be led into temptation (by the Devil], but deliver us [all] from that Evil one; for* ***thine*** *is the only Kingdom, the only power, and the only glory.*" And it should be added, "the only winner."

For all intents and purposes, this prayer betrays God's power to deliver all of humanity. Yet, with what Orthodoxy impresses, most

people have the false impression that the Evil one maintains possession of the damned majority.

Obviously, only one of three possibilities is true. 1. God wills ALL men (over time and in their due order and eon) to be ransomed out according to his divine plan and good pleasure. Or, 2. God wills only some and not others enlightened, and no one has a good explanation of why He plays favorites, nor does anyone have any assurance the Glad Tidings applies to them, when they could just as well be damned. Or, 3. God wills no one enlightened, but He only "wishes" all would believe in Him, and of course, in this scenario, He again does not get His wish, for if left to man's wishes, God would have none. Besides, how may the unbelieving know it is best to believe? Does the Doctor ask the blind man to see first or does the doctor heal him?

To answer the above question: The first is Universal and true; the second is a cruel limitation in elective powers that fosters doubt; the latter teaches that the blind man can see and the idiot can know better with no Divine intervention.

The first proposal is honest and fair to all, while the latter two are the basis of selfishness, cruelty, and division. Traditional theology is selfish, cruel, lukewarm, and creates an impotent and idolatrous bovine image of the Creator in the minds of reasonable people. We must ask if it is glad tidings to all or good news to only a few. Let us now correct this atrocity and hear what our Creator has promised.

GLAD TIDINGS
TO THE ENDS OF THE EARTH

Is. 52:10.
ALL THE ENDS OF THE EARTH TO BE ENLIGHTENED

"Yahweh bares His Holy arm to the eyes of all the nations and all the limits of the earth see the salvation of our Elohim."

PARAPHRASED:

"All the nations (ALL civilized humanity); and all the ends of the earth (all non-civilized humanity) shall (WILL) see the salvation from God."

Lk. 3:6
ALL FLESH SHALL SEE SALVATION

St. Luke quotes from the above verse.

"And all flesh shall see the salvation of God."

This is the Promise God gave to Abraham, that through Christ's sacrificial work as a ransom for all humanity, the full work of the Devil, including ultimate consequences, would be destroyed (ruined), and that ALL FLESH (a symbol of all humans) will be reconciled.

In other words, every human being ever born shall see the salvation of God. For, all flesh was made by God and for God, and this was very good (Gen.1:27). Also, let us not forget that God is the owner of the spirits of ALL FLESH **(Num. 16:22, 27:16)**, for He is the LORD and God of all flesh (**Jer. 32:27**). He has power over all flesh **(Jn. 17:2**) and has a covenant with ALL FLESH upon earth **(Gen. 9:16, 17)**. God pours his spirit out upon all flesh **(Jl. 2:28; Acts 2:17)** and thus feeds and gives mercy to all flesh (Ps. 136:25), so that All flesh shall come to Him (Ps. 65:2), and thus, all flesh will be blessed (Ps. 145:21), and shall see Him (Is. 40:5; Ez. 20:48; Ez. 21:5), and shall know Him as Savior (Is. 49:26), and shall worship Him (Is.66:23). Moreover, in the above, "see" means to obtain and not just observe from a loser's position.

"PANTA" MEANS ALL, NOT "SOME"

The early Christians knew what the Greek phrase "***ta panta***" meant. They understood it as "the ALL." The original followers of Jesus knew the truth by "hearing" and "seeing." It was not an issue to them that "ALL" in the context of men meant "all Mankind." They wrote down this truth in the scriptures we have today. Later Christians took the same Scriptures (listed below) and believed without ever seeing or hearing Jesus, but understood from the Scriptures (and from

their faithful teachers) that “ALL” meant “all Mankind” when in the context of God’s “restoration of all.”

Blessed where those who did see, hear, and believed, but how much more blessed were those who cannot see, but through faith have believed! This Greek word “panta” meant “ALL” in the Greek and it means “ALL” in the English. Nevertheless, most modern church folk believe all means only some. Neither does the word “will” mean to “desire” with some fear of not obtaining. It is “wishful thinking” for those who believe that God will enlighten all, when everyone is taught that He will not. Now, what does the Bible say?

God owns all spirits (Numb. 16:22, 27:16)
He is the God of all flesh (Jer. 32:27)
He has power over all flesh (Jn. 17:2)
Made a covenant with all flesh (Gen. 9:16, 17)
Will give mercy to all flesh (Ps. 136:25)
All flesh will come to Him (Ps. 65:2)
All flesh will be blessed (Ps. 145:21)
All will see Him (Is. 40:5; Ez. 20:48; Ez. 21:5)
All will know Him (Is. 49:26
All will worship Him (Is.66:23)
Every knee will bow, all tongues will swear (Is. 45:22-23)
Salvation is to the ends of the earth (Acts 13:47; Ps. 98:3)

THE CHARACTER OF GOD

The Character of God, Christ, and believers is not partial. It does not cause division, separatism, sects, cults or any other exclusionary groups or any other fragmented result.

From the character, conduct, and teachings of Jesus Christ, we are taught that God is not partial and neither should be believers. Jesus was the great founder of the Christian religion. He was benevolent, and even mindful of the physical wants of man, (Mark 8:1-9). He was tender-hearted and sympathizing. He wept at the grave of Lazarus, (John 11:35); raised the widow's son, (Luke 7:12-15); healed the physical maladies of men, (Matt. 12:0-13); and mourned and wept over Jerusalem, (Matt. 23:7-39, and Luke 19:41). He was mild, forgiving and forbearing to Peter, who denied him (Luke 22:61, 62), to Thomas, who would not believe him (John 20:24-29), to the woman taken in adultery (John 8:3-11). He taught that we must love and forgive our enemies, (Matt. 5:44, and 6:14, 15). He taught that we must forgive, not seven times only, but seventy times seven, (Matt.

18:21, 22). He prayed for his enemies and murderers, (Luke 23:34). At last, he freely offered up his life as a sacrifice on the altar of humanity.

The effects, which the Gospel produced on those who believed it were that they became enlightened (Rom. 8:24, and 1 Cor. 1:18), they were blessed (Gal. 3:9), they had peace and joy in believing (Rom. 15:18), they were enabled to rejoice with joy unspeakable and full of glory (1 Peter 1:8), their joy was full (John 15:11), and they entered into rest (Heb. 4:3). A belief in a partial God and in a partial salvation could not produce such effects, nothing short of a belief in God as the Father, Friend and Savior, of all Mankind, could do it.

The whole conduct, and character, and disposition, and teachings, of Jesus were in accordance with the spirit of universal love and benevolence. He was actuated by none of the spirit of revenge, wrath, or cruelty. How, then, can it be supposed that he believed and taught the cruel and unmerciful doctrine of endless torments?

THE NATURE OF GOD

1 Jn. 4:8, Rev. 13:10
GOD IS LOVE AND ALL LOVING

What does the Bible really says about God's love for man? Is God's love and forgiveness ultimately limited to only a few that chose Him or the selected few that He chooses at the expense of the rest? Contrary to popular theology, God is universal love and He loves all human beings and wills not any illness forever upon any man. In fact, we shall find out about God's true love and His universal reconciliation of all Mankind in the following commentaries.

"That love for one, from which there doth not spring
Wide love for all, is but a worthless thing."
-- James Russell Lowel

St. John said, "God is love" and ''love worketh no ill" (1 John. 4:8 and Rev. 13:10). This is a very forcible argument. God is LOVE! God's nature apparently is the very essence of benevolence and benevolence cannot be the origin of endless un-forgiveness nor with such omnipotence would such a loving God allow anything to stunt His love. If God's love "worketh no ill," then God does not will any permanent ill. If God's love "worketh no good" to stop all ills, when God's love is fully capable of doing so, then God is not truly good.

However, the love of God and the faith of god are only good! God is love (1 Jn. 4:8) and His love brings unity (Rom. 15:30), is conjoined

with truth (2 Jn. 1:3), rebukes and chastens, not cursing and damming (Rev. 3:19), constrains and secures (2 Cor. 5:14), is graceful (2 Cor. 8:7), brings peace (2 Cor. 13:11), is pitying and courteous (1 pet. 3:8), propitiates sin (1 Jn. 4:10), is serving not demanding (Gal. 5:13), is a fruit among joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and is stable (Gal. 5:22), covers a multitude of sins (Prov. 10:12, 17:9), cast out all fear, does not torment (1 Jn. 4:18), is like the sun that brings warmth and rest (Jdg. 5:31), is wonderful and not regretful (2 Sam. 1:26), brings joy not pain (Ps. 5:11), shields against hatred and evil (Ps. 97:10), does not impoverish, but does prosper the individual (Ps. 122:6; Prov. 8:21), is better than wine (Song Sol. 1:2), delivers from the pit of corruption (Is. 38:17), redeems and enlightens (**Is. 63:9**), brings mercy (Dan. 9:4) is given free, heals the backslider and turns away anger (Hosea 14:4), is impartial (**Matt. 5:46**), is sacrificial (Jn. 10:17, 15:13), is (freely given, not merited) and is shed abroad upon our hearts (Rom. 5:5), given toward / into all men to reconcile us (**Rom. 5:8**; Titus 3:4), is inseparable (Rom, 8:35, 39), is not nullified by unbelief (**Rom. 3:3**) and, therefore, does not allow endless evil.

Therefore, God cannot be the author of endless grudges, not to mention endless torturing. Even though God is not limited in what He is able to do, and could work ill if He chooses, even commit sin Himself, He rather wills not to violate His own righteousness and thus wills to do only good. God's will is perfect and not vulnerable to defaults and so, God wills not to work any ill nor would allow any ill will to be, no more than He would will Himself to commit sin. What He "can" do or is "able" to do is different from what He "wills" to do. God can damn ninety-nine percent of humanity to hell, but He wills not to do so and prefers to will that all men be enlightened and come to a knowledge of the truth.

Love prompts the possessor (in this case, God) to do all that lays in His power to promote the good of the objects of His love. God has an abundance of power to promote the good of His creatures, for He is omnipotent. He has the disposition to do so, for He is love. Hence, good to all must be the final result.

God loves all Mankind and draws all away from final ruination. "For, God so loved the world (entire human kosmos)" (Jn. 3:16) and, as Jesus died for all and draws all men, so God's love will have mercy on all men. This argument adds great force to the last.

THE LOVE OF GOD

1 John 4:8
GOD IS ALL LOVING

God's is love and all loving (1 Jn. 4:8 and Rev. 13:10). Thus, God loves even his enemies. And why not? For every man is an enemy toward Him, from the smallest doubter to the greatest atheist. This is why He requires every men to love their enemies, which he could not do if he hated his (Matt. 5:44).

Jesus declared, "He [his Father] is kind unto the unthankful and to the evil" (Lk. 6:35). This is but an amplification of the preceding argument. If God loves his enemies, he certainly loves all men; for no one doubts that, he loves his friends. Can God cause those to be endlessly miserable whom he loves if love's nature works no ill toward us? God's love is remedial in every way. God is Love and all loving (1 Jn. 4:8, Rev. 13:10). This is why He can even love His Enemies (Matt. 5:44). Scripture teaches that God loves all people everywhere with an unfailing love (John 3:16).

An unfailing love implies a love failing not in its objective to attract all that it means to attract. We know that God loved us before we ever loved Him, and thus, we must conclude man's love fails its objective and not God's. Hence, when scripture speaks that God so loved the World, we should know that it is referring to the whole world, and not part of it. We should also know that the *'"whoever should be believing*" (be being enlightened), is referring to all men, for scripture assures us that "all flesh shall see the salvation of God."

Christ died for all – each person that ever lived and ever will live. No amount of ignorance can hide us from this fact, that outside of our choosing, Adam imputed to each of us the unwanted curse of death – so, equally, the death of Christ imputes to us all the unwanted gift of resurrection life – there is no such thing as "eternal death."

Paul emphasizes this balanced parallel soteriology in His letter to the Corinthian Church. This is very true, for He says it was, "through one man's offense, (that) judgment came upon all men, [which resulted] resulting in condemnation of all men, even so, (it is) [= equally] through one Man's righteous act [that] the (free) gift came to all men, resulting in justification of life' (Romans 5:18).

For, He continues to say, that "as in Adam all certainly die, even so [=equally] in Christ all certainly shall be made alive" (1 Cor. 15:22) (CLV).

What a wonderful God of love we all have! Moreover, as Christ said, what greater love is there, than that love of a person who would give up their life for a friend? (John 15:13) Therefore, Christ gave up

His life to enlighten the world from ultimate extinction.

God's nature of one hundred percent perfect LOVE is demonstrated by the analogy of a father's love for His son. Would a loving father allow a deaf, dumb, blind, and stupid son to walk off a cliff and not stop him if He could? Would he or would he not violate his son's will (if he has one?) for his better health and welfare? Is there a real father that would trade his son's life for some shallow principle of human free will? Is there a man alive that would judge that father for not doing so?

It appears that God, as our Father, is no less loving for His Son than a common human father is for His. It is very biblical to say that God the Father is more loving than we are. Therefore, God cannot be less loving than man can. He is not equal to, but superior to the common person, when it comes to love. He is far more loving than we can even imagine. Only a God working against His own perfect love, would allow a finite, mortal and ignorant being to make the wrong eternal choice and not prevent it; when He has all the power to do so, and nothing to cause Him not to do so.

Since there is no cause or reason for God not to enlighten them, many think He does not enlighten them for His own divine good pleasure. Although, contrary to this lie, the Bible says, it is His pleasure, as well as His "will" that they be enlightened! Therefore, God has no cause, takes no pleasure, nor has any will in the death of the wicked, but only the salvation of the wicked sinner.

Jn.3:16.
GOD'S LOVE FOR ALL MANKIND, EQUAL

"For thus God loves the world, so that He gives His only-begotten Son, that everyone who is believing in Him should not be perishing, but may be having life eonian." (CLV)

How many are to believe? All are to believe. God wills all men to be saved.

1 Cor. 11:18
GOD'S LOVE IS NOT SECTARIAN

" For first, indeed, at your coming together in the ecclesia, I am hearing of schisms inhering among you, and any / some part I am believing."

Let everyone ponder the basic primary doctrinal teaching of non-denominationalism: Jesus' prayer that "we all be one" and "in love, have unity," and this, for the sake of the world to believe in the true God.

It is tragic that most believers have no biblical understanding of the true basis for Christian unity. Many Christians mistakenly and all

too often harshly reject precious members of Christ's body. By rejecting others, people unknowingly reject Him. Whatever has been done to the "least of these," has been done unto Him.

Christian unity is NOT optional. Nor is it a mere lofty sentiment. It is the burning passion of our Lord! This was most pressing on His heart on the very eve of His crucifixion. In His heart wrenching prayer (in the garden), Jesus prayed that we be one – FIVE TIMES! Meditate on John, Chapter 17 and count them yourself (See verses 11, 21a, 21b, 22, and 23).

Now why is our unity so important to our Savior? He explains this very simply – "so all Mankind may believe" (21a) "so all Mankind may know" that He was sent by the Father. He ultimately had the world on His heart.

The oneness of the Body of Believers plays a central role in Gods purpose for the whole world. Our oneness in love is indicative of the true evangel and well message for all men!

"*Oh, foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law [human efforts], or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the [human efforts of the] flesh?*" (Gal 3:1-3). "*Stand fast therefore in the liberty by which Christ has made us free, and do NOT be entangled again in a yoke of bondage - you have become estranged from Christ, you who attempt to be justified by the law [laws of human efforts]; you have fallen from grace*" (Gal.5:1, 4).

Thousands of denominations demonstrate the fact that they have fallen away from the effects of grace – they are making grace resistible.

There is only ONE BODY OF CHRIST. Yet all these sects, divisions, denominations, and cults have divided the body through traditions, rituals, false teachings, laws, rules and regulations, and have thus created a babel of confusion. This is not from God - it is not His work! This is scattering His sheep.

There are divisions, separations, denominations, factions, quarrels all dividing of the Body over both important and petty issues. This is warned against by Paul as no reasons to divide the body. Thus, Paul asks, "What? Is Christ divided?" (1 Cor. 1:10-31; 1 Cor. 3:1-9; 1 Cor. 3:21-23).

Today, Christendom answers back: "No, we are not! We are just varied aspects of the same body, and therefore, Lutherans, or Campbellites, or Baptists, or Pentecostals, or Roman Catholics." So, it appears to be perfectly all right to claim one is for Apollos and another

is for Paul, while also claiming one is for Christ. Paul said we are not to do this. It does not work.

Paul tells us to put off these "works of the flesh... and the like" (Gal.5:19-21), and let us also put off the works of religious mysterious Babylon, which is done in the name of the true God, but which are twice as foul as the works of Egypt (Ez. 16, Rev.18). Let no one boast in men, which cause divisions like Lutheranism, Calvinism, Wesleyanism, etc.

"*For all things are yours: whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come - all are yours. And, you are Christ's and Christ is God's*" (1 Cor. 3:21-23).

There will be NO divisions, sects, denominations in heaven. Why not begin to bring to earth that which already is in heaven - "Thy unity come, they unity will be done on earth as it is in heaven" (**Matt. 6:10**).

God's love demands Christian Unity. See if the following synonyms for unity fit in the doctrinal positions of your church. Does this sound like the qualities of your church? UNITY can have a variety of meanings, all having some varied facet or aspect either similar or dissimilar to the other, such as in: Agreement, consensus, harmony, integrity, peace (even in disagreeable arguments), solidarity, unanimity, unification, accord, alliance, combination, concord, concurrence, confederate, consent, consonance, federation, homogeneity, homogeneousness, integral, integrality (= of, pertaining to, or belonging, as a part of the whole; constituent or component: an integral part. Also, interconnection, oneness, non-sectarian, rapport, mutual attention, mutual positivity and coordination, sameness, singularity, synthesis, totality, union, soleness, undividedness.

Matt. 5:44
GOD'S LOVE FOR HIS ENEMIES

"Yet I' am saying to you, Love your enemies, and pray for the sake of those who are persecuting you,"

God requires men to love their enemies and pray for the ones who hate and persecute, which He could not do if He hated His (Matt. 5:44.). He would not demand of us such a virtue, if He did not Himself practice it.

It seems that He even converts all His enemies into His footstool (Heb. 1:13, 10:13; Ps. 110:1; Matt. 22:44; Mk. 12:36; Lk. 20:43; Acts 2:35). Even the earth itself is His footstool (Is.66:1; Matt.5:35; and Acts 7:49). We shall explain the meaning of God making some things His footstool in another section.

Jn. 13:35
GOD'S CHARACTER IS LOVE

Would the love of God allow evil to win? There are no questions more important. This is why this subject is so critical. What exactly does God's love in us do? "*By this shall all men know you are my disciples, by the love you have for one another?*" (Jn. 13:35). If we truly have unifying love, ALL MEN will know we are true believers in Christ – and eventually join us!

This love of God, exemplified in us, includes the love for our enemies, the heathen, the savage, the infidel, the sinner, the unenlightened, the heretic, and even the so-called "damned" in Hell. To teach an eternal damnation of men is a characteristic far removed from the definition of this love of God

How do we know what real love is? "*By this we know love," said the Apostle John, "...because He laid down His life for us, we ought to lay down our lives for one another*" (1 Jn. 3:16).

Rom. 8:38-39
GOD'S LOVE FOR ALL HIS CREATION

"*For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to COME, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*"

Paul not only taught that God loves His creatures, even when dead in trespasses and sins, Eph. 2:4-5, but that there is no power in heaven above, or on the earth beneath, or in the universe of the Father, which can separate us from His love.

He was speaking not only of God's love for Christians, but of His love for Mankind in general, as is evident from Eph. 2:4-5, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins – (unenlightened)."

If God loves people, even when they are dead in sins, will He ever cease to love them? If He is unchangeable, surely He will not. If then there is any truth in the declaration of the apostle, which we have quoted from Rom. 8:38, 39, nothing can separate God's creatures from His love. Life cannot do it. If we should live through ceaseless ages, we cannot outlive the love of God. Death cannot. Death cannot place us beyond the reach of God's love. Angels cannot. No angels, whether fallen or otherwise, can do it. Principalities and powers cannot.

No, there is no power in the universe that can do it. Things present or things to come cannot do it either. There is no circumstance of time, place, or condition now or forever that can do it. Neither height nor depth can separate us from God's love. If we work to speed our way upward with the velocity of lightning, and continue to ascend

through the regions of space, until millions of ages have rolled around, we could never reach the place where we should not be surrounded with the tokens and evidences of God's impartial and undying love.

On the other hand, we may descend with the same velocity, and for the same length of time, into the regions beneath, but we could not go where "universal love" would not smile upon us and encircle us in its warm embrace. No creature can separate us from the love of God. No, we may imagine as many devils as we please, but no devil ever did or ever will exist, which will possess the power to rob God of His children, or separate them from His love.

Ps. 33:5
GOD'S LOVE IS UNFAILING

"*He [Jehovah] loves righteousness and justice; the Lord's unfailing love fills the earth.*"

Love and righteousness will always temper the justice and judgment of God. Surely if He sent lost sinners to an endless Hell, His love would have failed and it would be necessary to remove Psalm 33:5 and all such verses from sacred scripture. King Solomon understood the unfailing love of God that atones for sin (See Proverbs 16:6). Love, mercy, and forgiveness will always prevail over judgment; justice and punishment, for the former things are the result of the latter. Now, as to the universal application of this "active" love: First, it is a love that "fills the earth." Secondly, it is "unfailing." Lastly, God is righteous and is a just God. If His loves fills the earth, it is active and not passive.

The reconciliation is being applied, even while people are sinners and not enlightened or aware of it. It is unfailing in its filling the earth. It must be filling the earth for a reason. The reason is to enlighten that which it loves. Now, if it is filling the earth, being applied to the earth, and not to just a portion of the earth, it must be all loving, and enlightening all the earth – all men. This would be the only right and just thing to do. There is a lot of information packed into these verses. What does "unfailing love" mean?

"Within your temple, O Lord, we meditate on your unfailing love." (Ps. 48:9)

The NIV, quoted here, communicates the delightful manner in which God's unfailing love should be the centerpiece of the believers' worship. When Paul in 1 Corinthians 13:8 indicated "…love never fails…," he was probably referring to the Old Testament references like Psalm 48:9, which speak of God's unfailing love. An extremely important syllogism is as follows:

God is love; love never fails; God never fails.

The same is true in reference to all people.

God loves all humans; God's love for all humans never fails; thus, God will never fail to love all humans.

In addition, it must also be true in reference to salvation: God wills to enlighten all men; God wills not to fail; thus, all that God wills to enlighten, will be enlightened. Hence, God will enlighten all men.

Rom. 8:19-21
GOD'S LOVE FREES ALL CREATION

"*For with anxious watching, the creation eagerly awaits the revelation of the children of God. For to vanity was the creation subjected, not willingly but through the One subjecting it, with the hope that the creation will be freed from the bondage of corruption into the freedom of the children of God.*"

God caused the creation to become vain and did so with the plan to change it someday. Meanwhile, the whole creation is waiting for this to take place! As used here, "the creation" is comprehensive, including all humanity and everything else. Restoration, reconciliation, and salvation will come to all people through Jesus Christ. As a result, people will all move from decay, death, and corruption into a marvelous liberty. See also Rom. 8:22-23, where Paul stated that even the first fruits of the Spirit groan inwardly while they wait for the completion of the "son ship," which will involve the deliverance of their bodies.

Job 4:17 and Rom. 11:32
GOD'S LOVE IS ALL MERCIFUL

"*Is a mortal (human) more righteous than Eloah (God)? Or a master (man) more pure (merciful) than his maker?*" – (Job 4:17. CLV)

"*God locks up together all (everyone) into UN-PERSUADableness, [so] that He should be being merciful to all.*" - (Rom. 11:32. CLV)

Tradition teaches that God WILL not always be merciful. Thus, it is rightly said, that right now is the accepted time. Every human must 'willfully' come to God before the door of His mercy is forever closed against him at death.

Yet, can a man invent a LOVE for His fellows more merciful than tradition teaches? Of course! Some way, somehow, and by some mysterious means, God is very capable to enlighten all! Is God even more merciful than this? Of course! How then can God be more merciful, if tradition supposes that God's truth is less merciful than the speculative fancies of an overly altruistic idiot? Is one an idiot to suppose that enlightening all is possible and it is most probable with God? Should we rather teach that God is less merciful than idiots are?

A man is deemed a monster, which would, if He could, ruin half of Mankind, yet, we are told that God has said He will do it! Thus, God is not only less merciful than idiots are, but more malevolent than the worst of human.

It is the "desire" of every true Christian that all may be redeemed. Wicked men only hope it may prove false, that they may be gratified by the damnation of their enemies. This is a powerful argument in favor of universal blessedness. It is, then, the will of God, the prayer of Christ, the desire of all the angels of heaven and of all the Christians on earth that all Mankind may "be enlightened, and come to the knowledge of the truth." Can this desire be an error, with God, Christ, all the angels and every Christian? Are they all enlisted on the side of a base falsehood? Reader, ponder on this subject. -- [MANFORD]

Prov. 3:3
GOD'S LOVE ONLY MERCIFUL

"*Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:*" (AV)

As God tells us never to let mercy forsake us, the unavoidable inference is that that divine quality will never forsake him; but, according to the creeds of men, it will forsake the eternally damned. This means He never had much of it. Instead of a ransom sacrifice, we have a rationed sacrifice.

Rom. 11:32
GOD'S LOVE MAKES ALL STUBBORN FOR MERCY

"*For God locks up all* [humans] *together (into) in stubbornness, that He should be merciful to all"* (CLV).

Paraphrased: "*For, God causes all human beings to be locked into a stubbornness* [of non-belief, inconvincibility], *[in order, and for the purpose of] that He should be seen to be causing the unlocking of all men* [into belief, convincing them], *in that He may be seen to be merciful to every/all human beings.*"

Our own human "will" is opposed to the truth, because it is in bondage to SIN. In other words, a man's will is a slave to its master, "SIN." God locked up all human beings into an inability to be convinced.

God explains this in Romans 3:19, *"Now we know that everything the law saith, it saith to all Mankind who is under the law; that the mouth of all Mankind may be stopped, and the entire world may become guilty before God."*

However, God further expands this to include a resolution for all humans in His plan of the Ages. *"Yet now,* [under the New Testament Administration] *once at the conclusion of the eons, for the repudiation*

of sin through His sacrifice, is He manifest" (Heb. 9:26). In English, the word "should" means "shall" or "will" and does not mean, "Ought to."

Paul is referring to all of humanity when he refers to old Israel, for the shutting of the mouth of all Israel was a symbol for the shutting of the mouth of ALL MANKIND. Paul assures us of this, when He uses "we" and "us" in the above context of the "entire world." Notice also that the phrasing of the Greek says that God "locks up THE all together in stubbornness" so that He will be "being-merciful to THE all (together)." The Apostle Peter uses the term "appointed" (***etethEsan*** in 1 Peter 2:8) in reference to Israel's unbelief, as Paul uses the term *sunekleisen* ("locks-up-together") in reference to all of humanity's unbelief. "The all" (Gk. *pantas*) here is a reference to the whole of humanity because of the universalism of the Greek phrase ***sunekleisen, tous pantas*** "locks-up-together, the all."

Thus, God shuts the mouth of "the entire world together" that He may have mercy on the entire world together!

"O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33).

1 Jn. 4:18
GOD'S LOVE CAST OUT ALL FEAR

"*Delight thyself also in the LORD; and he shall give thee the desires of thine heart*" (Ps. 37:3-4).

"*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind*" (2 Tim. 1:7).

"*There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love*" (1 Jn. 4:18).

Fear not, but trust and delight in the Lord and He shall fulfil your heart's desires. Understand His "pure love" that in His dealings with all men there is to be no instilled "fear," for there is no fear in His pure love. God's love covers all sins (Prov. 10:12), and cast out all fears, even eternal damnation.

Rom. 3:3
GOD'S LOVE NOT SUBJECT TO UNBELIEF

"*Shall their [every person's] unbelief make the faith of God of no effect?*"

See also "*Shall their wickedness annul the promise which God made to Abraham?*" (Gen. 17:7). "God forbid: Yea, let God be true, but every man a liar" (Rom. 3: 6).

There may well be more truth in an unbeliever's complaint of

such malpractice in the teaching of limited atonement, than in the preacher's support of such nonsense. As to the complaint of the Universalist, the damnation theologians are liars. Unbelief and wickedness is subject to God and He is not swayed in His promise with the ignorant foolishness of human indifference. The churches would have us believe the nonsense that God is subject to human stupidity and unbelief and that He is at a loss with human bigotry. The other foolishness we may alternately swallow is that man carries the guilt of Adam and does not deserve salvation. It is out of God's mercy that He chooses to save but a few -- this is better than saving none at all. Well,... the "dammed" should praise God for being so kind!

The "faith of God" must be some active principle relative to the Promise God made to Abraham. If the promise He made is "***the restoration of all***" (Acts 3:21) or "*the will to enlighten all*" (1 Tim. 2:4) and the greatest wickedness is unbelief, then it must be true that even one man's unbelief cannot perpetually thwart God's active faith or His will to fulfill the promise.

Let us combine the above two verses and rephrase them to pull out the true meaning.

"Can a human's unbelief forever thwart, nullify, and make ineffectual the faithful promise God made to Abraham, of the salvation and restoration of all?"

Do you disbelieve this? Well, it does not matter what you think or believe! THE PROMISE OF GOD IS UNCHANGABLE. So, the answer to the above verse is, "No!"

Disbelief is knowing about something and not believing in it. Particularly and specifically, it is hearing the truth and thinking otherwise according to human understanding - and not by trusting God's word. Disbelief looks to its own understanding and interpretation when faced with an alternative that threatens it with change.

In Romans 3:3 the Apostle Paul is correcting an issue concerning the false belief that God's faithfulness, His "will" in the matter of all things and His ultimate plan (for Mankind) is conditioned or contingent upon human belief. Some were apparently saying that the disbelief of a man nullifies God's promise [for that particular man] of saving him and that God's "will" is conditional. In other words, as long as a man's will is disbelieving, God is at a loss as to be able to save that man. The extent of human will and whether it is perpetual or not will be discussed later.

In Paul's days, just as it is in our days, some questions were being asked, "What if some disbelieve?" "Does human will ultimately decide God's "Will?" Furthermore, is God's will contingent upon man's will and freedom of choice? And if this is so, does human will

make void the faithfulness of God to fulfill His divine plan to reconcile all of humanity? Paul answers them with a big fat No!... "*May this not be-becoming the case! Let God be true to His word and plans of redemption, but let every man* (who holds to the contrary) *be considered a liar*" (verse 4). This is plain and simple: God has an ultimate plan to save all and tradition has it otherwise.

We are obviously not to trust our doubt-filled human reasoning nor our personal feelings, but are to trust the faithful word and promise of God "*Who wills that all Mankind be saved and come into a realization of the truth*" (1 Tim. 2:4). His will is not a wish or an empty hope that we must then entertain such questions.

The oracles (the law and the promises) were entrusted to His people to be remembered and well messaged to all others, and not to be made dependent in any way on the faith of the nation. The promise was understood to depend on the faithfulness of God. This way, God's faith, will, and plan for man could not be nullified. The Apostle Paul was horrified at such misunderstandings about the nature of God's promise. His moral consciousness repudiated without argument what he regarded as pernicious and profane, if not outright insane (George L. Rogers, "Divine Faithfulness," p.283).

Apparently, Paul understood without any doubt that the "promises' of God remain consistent and unchanged by human thought, will or deeds and that even when people are disbelieving, He remains faithful to His plan to reconcile them. Hence, when Paul was correcting the above people, he must have been reflecting upon Mark's story of the father and the little boy with a dumb spirit, where the Father cries out with tears asking for healing, "I am believing! But, help me in my unbelief!" (Mk 9:17-18, 24).

In the above story, we see that a father was disbelieving even "in" his belief and that He knew God is faithful; that God cannot disown Himself (2 Tim.2:13). The horrible condition of the little boy made it almost impossible for them to believe that God could cure him. In fact everything failed, no one could cure him, not the scribes, not the Pharisees, or the doctors. It is not hard to think maybe God will not cure. This almost sounds like the faiths of today - it is very hard to believe that God will save (cure) the worse lot of humanity and their disbelieving. It is just too easy to relate to human free will and believe that God is not going to because man is not willing to.

Nevertheless, the faithful promises of God concerned with eonian life are made to the entire ecclesia (church), including its disbelieving and disobedient members as well as the unbelieving world. The Lord says to, "Call no man common or unclean" (Acts 10:28). Therefore, this understanding is in light of the fact of its application upon all Mankind. It is insanity to think that God has not given each man a

measure of faith (Rom.12:3) to be used by Him in drawing all toward Him (John 12:32). [See also, "Christ is Remaining Faithful" p.40]

Even in our unbelief, our sinning, in our unregenerate condition, and in our commonness and uncleanliness, He is reconciling each human: "God is commending this love of His into all Mankind, seeing that, while they were yet sinners (disbelieving and unregenerate), Christ died for their sakes" (Rom. 5:8). For, He *"saves all Mankind and calls each of us with a holy calling, NOT in accord with OUR acts (desires, hopes, wills, beliefs or disbeliefs), but in accord with His own purpose and the grace, which is given to each human in Christ Jesus before the ages began"* (2 Tim.1:9). For, *"God was in Christ, conciliating the world [all Mankind] to Himself, not reckoning their offenses to them, and placing in us [all Mankind] the word of the conciliation"* (2 Cor. 5:19). This is the gift of God and it is irrevocable and without repentance (Rom. 11:29).

Abraham illustrates this clearly. If Abraham had failed to believe God's word to him, while it is true that he thereby would have lost all the power and joy of faith, nevertheless, he would not have nullified God's promises. Moreover, this is truer in our case in the Church age, after the Work of Christ, were we to disbelieve. ("Abraham's Faith" p.89)

1 Tim. 4:10
GOD'S LOVE SAVES ALL MEN

"The living God, Who is the Savior of all Mankind."

Large portions of Christians believe that man is saved (enlightened) solely by his own faith alone. Faith is the "condition" of salvation and therefore, the Lord only enlightens those that drum up the wisdom and the guts to believe. In support of this misunderstanding, they will use such verses as 1 Corinthians 1:21. "*For since, in fact, in the wisdom of God, the world through wisdom knew not God, God delights, through the stupidity of the heralding, to enlighten those who are believing*"

Contrary to popular opinion, Christ's death for sinners is the condition of salvation. If one has faith it is due solely to the grace of God that He gave them that faith to be believing. Now, God gives everyone a measure of faith through the foolishness of the preacher. For, faith comes by hearing, and hearing by the evangel. Also, people cannot hear and have this faith given to them without first hearing the evangel. It appears that the good news evangel waters the seed of faith that every man has been given.

For it is said, "*through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt [will*

eventually deal-out] <u>to every man the measure of faith</u>" (Rom. 12:3. CLV).

"*Now, faith is out of the glad tidings of the evangel, yet this glad tidings comes from a declaration of Christ*" (Rom. 10:17).

" [it is] a [the] *righteousness of God through Jesus Christ's faith, for all, and [especially] on all who are believing, for there is no distinction [between the these two – other than one believes and another does not] for all sinned and are wanting of the glory of God*" (Romans 3:22-23. CLV).

Now, compare this with,

"*The living God, who is the Savior of all Mankind, especially of believers*" (1 Tim. 4:10) (CLV).

This righteousness of God is for ALL and is presently on all men, and *especially* on all who are believing. It comes through Jesus Christ's faith. We have faith only because of Christ's faith and only due to God giving us that faith prior to believing the evangel. Now, it is said that God has given [is giving eventually] every man some measure of faith. Therefore, it is from the giving of a declaration of Christ that this faith is given, and in this faith comes belief, and after belief grace is given.

"I*n grace, through faith, are you saved (enlightened)*" (Eph. 2:8).

In adding these verses up in proper sequence, we get the following process:

Foolish preaching of preacher to unenlightened. (Rom. 10:14)

Unenlightened hears the declaration of Christ.

This evangel imputes "faith." (Rom. 10:17)

Gift of Faith carries grace and belief with it. (Eph.2:8)

Man confesses with mouth. (Rom. 10:9a)

Man believes by this faith, in the heart. (Rom.10:9b)

Grace comes through this gift of faith,

This is not of the man; it is the gift of God. (Eph.2:8)

[Holy Spirit leads > Preacher/missionary/evangelist gives > declaration of Christ = approach present = glad tidings > man hears > imputed gift of faith > causes belief in heart/conscience > verbal confession > imputation of grace > man saved (enlightened = becomes aware of his regeneration)].

PARAPHRASED

"*This is the righteousness of God for ALL: For, there is no distinction among Mankind [in God's eyes], for every man is considered sinful or sin-filled, and are wanting of the glory of God. Thus, though Jesus Christ's faith, the living God is the Savior of all Mankind [all inclusively: even of ones not yet believing]; and He is also the Savior, especially [but not exclusively], of those believing.*"

"*It was in God's wisdom that the world is unable to know God by their human wisdom. So, God planned it all out, so that they could not know Him unless they came to know Him by His way, which is through the foolishness of preaching. God is actively involved in hiding these things from the wise and prudent and revealing them to minors*" (Matt.11:25 & Lk.10:21).

If one does get anything of the Gospel, it is due solely to God giving it to them so they may be believing.

"*For in [by imputed] grace, through [being given the gift of] faith, are you enlightened, and this is not out of you; it is God's approach present* [gift]" (Eph. 2:8. CLV)

"*God locks up ALL [Mankind] together in stubbornness* (lit. UNPERSUADableness) *so that He may have mercy upon all* [Mankind]" (Rom.11:32. CLV).

1 Pet. 4: 6
GOD'S LOVE PREACHED TO THE DEAD

God's love for us is His evangel (well-message) promise to us all, that He shall reconcile all to Himself, that he may be the All in all, and this must include those who have passed away without knowing the gospel.

Tradition teaches that this earthly life from birth to physical death is a state of probation. That there is no changing after bodily death and, whether one believes or rejects, it cannot be changed afterwards: That there is no postmortem conversions. However, the Bible teaches otherwise, that the Gospel is preached not only to the living here on earth, but also to the dead in the grave!

One the most profound and clear verses substantiating the teaching that human consciousness and thus convictions, repentance and changes do continue after "physical" death, is 1 Peter chapter 4, verse 6.

Listen to what St. Peter says, speaking by the Holy Spirit.

"*For (into) this evangel is brought to the dead (those that are in the 'Unseen Realm') also, that they may be judged, indeed, according to men (ones above on earth) in (that are still in the physical) flesh, yet should be (given the opportunity to be) living according to God, in spirit (bodies, just as those do who are living in the flesh)*" (1 Pet. 4: 6 CLV).

Let us break the verse down into its component phrases and see the parallelism between the two groups of people that the gospel was preached to: In verse 5, we notice that Christ "is holding Himself in readiness to judge the living and the dead." Then, verse 6 says, that this is the reason that the gospel is being preached to the dead, so that they may hear and be judged, and may be living according to God,

while in the spirit.

These two verses are not talking about two sets of earth-bound humans, where one group is spiritually awake and the other is spiritually asleep. It is making a parallel between the earthly human or 'fleshy' person and the total opposite, a consciously aware human, but 'non-fleshy' person - a dead man!

When it says “the LIVING and the DEAD,” it means one is alive here on earth and the other is DEAD in the grave, and both are consciously awake and aware of the gospel being preached to them. This verse plainly distinguishes between those who are of a body of flesh and blood and those who are not.

For, Christ to “judge the living and the dead,” they both must, by necessity, have to hear the declaration of Christ to, so that they may be judged. These verses demand that this soul has to be preached to first, concerning the gospel, before it can be judged. The entity cannot be judged without first hearing the gospel.

Until all conscious beings are preached to, both the living and the dead, Christ HOLDS Himself in preparedness, NOT JUDGING YET, but 'readying' Himself to Judge, as soon as the final time comes, as verse 7 suggests in its mention of the coming consummation of all things.

YES! A change can be made after death in the Unseen Realm! There are changes in the postmortem world. The bible clearly shows and there is no reason why God should not continue His grace, and there are no verses teaching otherwise.

Some people are so misinformed that they will teach their children that the only sin that cannot be forgiven is to die having resisted the work of the Holy Spirit.” This is the nonsense shoved down children’s throats that instills fear and doubt, and not the hope and faith of a loving God.

A young woman in our local Church asked a question, what she could say to her son, who had asked her a question. His friends had died in a car wreck, and he said none of them believed in Jesus, but they did not deny Him either – they were agnostics and were all church related. The mother was at a loss as to what to say when her son asked if God had damned them to eternal Hell to burn.

Is the unforgivable sin to die having resisted the work of the Holy Spirit your whole life? And, if grace is irresistible, how could they have resisted the work of the Holy Spirit and ended up in Hell?

This teaching and preaching non-forgiveness on God’s part is pure hogwash. As long as one has a non-believing spirit, they cannot enter GOD’S Kingdom. However, God forgives even our unbelief. No one can maintain 100% pure constant disbelief any more than he/she can maintain a 100% assurance. There is always the thought of the

possibility that something is believable, just as there are doubts that can creep into a person's belief system.

What we are talking about is someone who is not enlightened and who cannot believe yet, until God opens His eyes. The evangel enables people to hear and listen, but not the action – the Message is just a message, with only the power to change a listener from one that has not heard to "one that has heard." From this point, it is between that person and the Holy Spirit, as to when they become enlightened. They have now heard the "declaration of Christ" and ARE changed in the since of knowledge. They have been imputed with faith from hearing the message. Belief is the next step, which is also a gift from God.

Unlike traditional theology, in this irresistible process, Jesus ultimately and eventually DRAWS the person unto Himself, breaks down unbelief, and imparts or "imputes" this ability to respond to the effective Holy Spirit. In the end, all unbelief breaks down under God's influence, so that He may reconcile all unto Himself, wherewith He may be "all in all." All shall stand and see Him, and their will not be any desire left to resist or disbelieve.

People are not cut off eternally when they die in unbelief, non-belief, no belief, or disbelief, but God persists in drawing until all gain belief. He does this by continuing the evangel to people even after death.

So, what of those who had never heard the evangel preached to them in this fleshy life? Will their unbelief thwart God's ultimate plan? The answer is no, because the Gospel is preached even to those in their DEAD condition as well!

The passage in 1 Peter is the most profound verse substantiating the teaching that the evangel is continually preached, even beyond this life throughout the unseen realm of the dead. Everyone MUST hear the evangel first, so that they may be justly judged, or prepped for advancement towards the reconciliation and culmination of all things.

If the person dies before He hears the Good News, or if a preacher misrepresents the Gospel, as MOST do today, the message is continually administered until they do receive the full message and understanding. Why? Answer: All FLESH must see the salvation of God properly and in its pure form (Ps. 65:2; Luke 3:5-6).

Other verses that imply *after physical death* evangelism and conversion are "*As it is written: "I have made you [Abraham] a father of many nations." He [Abraham] is our father in the sight of God, in whom he believed — the God who gives life to the dead and calls things that are not as though they were.*" (Rom. 4:17 NIV)

Here it seems that dead people are called "things" and not fleshy humans, yet God calls them humans as though they were still in the flesh. In other words, though we may make a distinction between the

living and the dead, God does not, when it comes to His ownership - He is the God of both! "*But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!*" (Rom. 5:15 NIV)

In the above, we see that, if the grace that came through Christ only "overflows" to all men here, only in the flesh, then we have no understanding as to what is meant by "the gift is not like the trespass" nor what "how much more so did..." means. It is implied here that the grace super-abounds further or "overflows" and "much more so" to even the dead and not just to all flesh dwelling creatures. If it were only to earthbound humans, it would not be "how much more so" but would be rather an "equally so" or "even so" statement. The many die because of Adam; the many shall live because of Christ. Anything less than ALL would have Christ's grace be a "much less" gift.

Also, "*Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.*" (Rom. 5:18)

And,..."*For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living.*" (Rom. 14:9 NIV)

Though the above can be made to say, Christ is the Lord of the dead in spirit as well as the living or those who believe, it can also be understood to refer to the greater extent of humanity - the ones in their dead state, the grave: Christ died > is Lord of the Dead in "unseen realm"; Christ returned from the dead > is Lord of the living or ones in the flesh.

Phil. 3:21
GOD'S LOVE SUBDUES ALL THINGS

"*Who WILL change Mankind's vile body, which it may be fashioned like unto His glorious resurrected body, according to the working whereby He is able to subdue all (things) unto himself*"

See also,

"*And when all things* [including all humanity] *WILL be subdued unto Jesus Christ, then WILL the Son* (Jesus Christ) *also (Himself) be subjected unto God the Father that put all* [created?] *things under Christ, that God the Father may be* [seen by all to be] *all in all*" (1 Cor. 15:28, CLV with interpretations).

When was God not "all in all?" What it means here is He becomes present or recognized by all as the Son of God and thus, "in all." In other words, He is seen by "the many" (all flesh, all Mankind) and they become aware of Him to be the Great "all in all." This will be

true for all the celestial beings, terrestrial beings and subterranean beings - by all CREATED BEINGS.

Some other interesting relative passages:

"*It is sown in corruption, it is raised incorruptible'.*" (1 Cor. 15:42 KJV with interpretations)

According to the above passages, all of Adam's descendants are raised up and given incorruptibility, whether they are righteous or not. Everyone is called forth from the dead. And, to speak for the eternal tormentors, even the damned have to be given resurrection bodies to be able to suffer forever.

"*The flesh was sown in dishonor, it is promised to be raised in perfection: it was sown in weakness, it is to be raised in power.*" (1 Cor. 15: 43 KJV with interpretations)

"*It was sown a fallen natural flesh body, it is to be raised a physically new celestial spirit body.*" (1 Cor. 1.5:44 KJV with interpretations)

"*Behold, I show Mankind a mystery: Mankind WILL not all sleep, but Mankind WILL all be changed!"* (1 Cor. 15: 51 KJV with interpretations)

Here is a good example of change '"in"" the post mortem "Unseen Realm" - the Grave, where we see people who are ''sleeping (slumbering),'' changed into becoming AWAKE! Now, we must ask, "Awoken to what?" It is to either something better or something worse, or both.

In addition, if some were damned forever, why awaken them at all? Yea, they were already judged, leave them damned and in their "gnashing of teeth and weeping" state! What could be worse? We see above that all humans are raised up to some great event, given bodies of some sort and judged, as the following verse says.

"*In a moment, in the twinkling of an eye, at the last trump: for the trumpet WILL sound, and [all] the dead WILL be raised incorruptible, and [all] Mankind WILL be changed!"* (1 Cor. 15:52 KJV with interpretations)

"*For this corruptible humanity must put on incorruption, and this mortal flesh must be changed to be immortal. Then it will be brought to pass the saying that is written, - Death is swallowed up in victory*." (1Cor. 15:53, 54, Paul is referencing, Is. 25: 8. KJV with interpretations).

Needless to say, no matter what kind of "death," it is abolished and its victory over humans (saved and unsaved, blessed or damned) is suspended. All Mankind are granted the free gift of deathlessness. To what end is the real debate.

Comparing the above passages, we have this parallelism:

In Adam all die >	< in Christ all made alive
Man swallowed by DEATH>	< death swallowed in VICTORY
All sown in corruption>	<all raised incorruptible
All flesh sown in dishonor>	< all flesh raised in honor
All sown in weakness>	< all raised in newness, strength
All fallen in natural bodies>	< all raised new celestial bodies
Men sleep / slumber>	<all will be changed - made alive

Rev. 21:2

"*And I, John, saw the holy city, the New Jerusalem* [the Saints], *coming down from God out of Heaven, prepared as a bride adorned for her husband* [Christ]" (KJV with interpretations).

Apparently, the Saints went from being called up to heaven to being changed and given new bodies, "prepared as a bride adorned for her husband."

Rev. 21:3

GOD'S LOVE IS WITHOUT DISTINCTION

John said, "*And I Heard a great voice out of Heaven, saying, Behold, the tabernacle of God is with [all] Mankind, and He WILL dwell with [the new] humanity, and they WILL be His people, and God himself WILL be with them, and be their God.*" - KJV with interpretations.

When this is fulfilled, all men will be reconciled to God. The Gospel is designed to make every heart the dwelling-place of the Holy Spirit; and, when the purpose of the Gospel shall be fully accomplished, God shall reign in the hearts of all men. God will then be with all of "them," and He shall be "their" God and "they" (all men) shall be His people.

Rev. 21:5

GOD'S LOVE MAKES ALL THINGS NEW

"*And He that sat upon the throne said, Behold, I make all (things) new. And He said unto me, Write; [make a record of what I now say;] for these words are true and faithful.*"

Most of our dear churchmen today just do not believe this verse: "these words are TRUE and FAITHFUL." Rev. 21:2 assures us, that, "all things (WILL) be made new" both on earth and in heaven. This includes all human beings.

Is. 45:21
GOD'S LOVE IS JUST AND FAIR

"*A just God, and a Savior.*"

What is justice to God? It must be based on impartiality and equality, for God is not a respecter of men. All men are welcome and no one is programmed to disbelieve, not chosen or barred from election nor is allowed freely and willfully to resist forever. Furthermore, all are judged equally and fairly and punished according to their works. As for salvation, atonement, and being saved, this is the sole "work" of Christ and is equally distributed fairly to all throughout the eons up to the consummation of all. The following infers that no one is born "fixed" with some ordination to damnation in Hell forever.

Justice also has many definitions, for it has to change from crime to crime, accounting to each a balance between the crime and the justice served. The punishment cannot be worse than the crime committed. Our sins are our sins, the sin of Adam was his. We suffer because of what He did. Christ is responsible with what happens with Adam's sin effect upon us.

As to our sins, we may say, "Yes, Christ covers them too, but He never said we would not reap what we sow." We will "pay" for every sin crime according to the degree of the sin. We must remember, it is not our sins, derived from Adam that should damn us, but the sin of Adam accounted to us as his descendants. We cannot change what Adam did – cure death. We may not cure our problem of sinning, but we can moderate and lessen the payment we have to serve justice. Adam brought us death. It is Christ that brings us "life." Christ controls all men's ULTIMATE destiny. We control our immediate destiny. God does not control everything as if it is all a puppet show, but He surly is in charge of all things. Some chaos or total chaos means nothing to Him, when He has decided the ultimate outcome.

"*Then Peter opened [his] mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he [anyone] that feareth him, and worketh righteousness, is accepted with him*" (Acts 10:34-35).

One should also put to question the true nature of God. What is His justice and mercy when it comes to the individual? How does He deal with humans, as to their personal sins v. the sin of Adam?

One factor is the age of a person. Some Biblical figures live hundreds of years, while others live no more than five minutes after adulthood. Some live no more than five minutes after birth! Others never make it out of the womb.

Another factor is human guilt and the extent of personal responsibility. How does God deal with those unfortunate people? - dead babies, lost heathen, savages, the accident victim, and the foolish

teenager. How guilty is each one? Do we use a generally applied uniformitarian definition or should we use a sliding scale or bell curve? Should we confuse the sin of Adam with the sins of the children?

There are people who have not been given, nor will ever be given a fair hearing of the Gospel in this life. To what end are they destined? Will they ever hear about the Gospel as we have heard it? Moreover, if so, in what state shall they hear? If they MUST hear and believe in Christ 'in this life only', then where is His justice and mercy, not to mention equality?

What is the truth that has been 'revealed' to us about GOD'S original promise to Mankind? We must balance mercy and justice with fairness, and the only way to do this is to see how God Himself views Mankind. What has He said and what is He going to do to correct the situation? The scale of balance in this case is not just one of justice, nor is it alternately and solely one of just mercy alone, but is properly one of equality in balancing the former two according to each person's situation according to His Divine will and plan throughout the ages. Therefore, let us read the bible and believe, without presuppositions, just what He is doing and what He is going to do at the end of the ages.

Now, it is very true, that a person can know and understand, but it is not necessarily true that if one knows, that He therefore should understand. This is so, for the sake of those who are children. One can know something without understanding it. It is also true, that just because someone understands what is being presented to him or her, does not mean that they will believe.

Thus, many do not believe what they understand being presented to them. It is because they have come to 'know' something else and they prefer to know and understand that instead. However, when it comes to what follows it is not hard to see and 'know' what is being said. We do not have to understand it, but we can know 'what' is being said. This is all that is necessary to believe the truth and the true prophecy of man's destiny.

If God is just, He will punish and reward all moral agents according to their works. However, endless punishment would not be according to the works of men. Therefore, God will not inflict such punishment upon any. It would certainly be unjust to inflict endless punishment for the sins of a few days; and as God is strictly just, He will not deal thus with any of His creatures. Justice requires that the transgressor shall be punished righteously. As God is also a Savior, He will enlighten as well as punish. -- [MANFORD]

What is mercy to God? Mercy has only ONE definition. It is when God sees that all SIN is paid for and equally grants to all men reconciliation, because of what Jesus did for us. It has nothing to do

with what we do or do not do.

Lev. 19.2 and Rev. 4:8
GOD'S LOVE IS HOLY

"For, I the Lord your God am holy." ***Rev. 4:8****, "Holy, holy, holy, Lord God Almighty."*

If God is holy, He must be opposed to evil to the point that evil becomes subservient to the production of good. However, endless evil results in no good; therefore, God will not permit endless evil to exist.

Ps. 145:8-10
GOD'S LOVE IS UNIVERSAL

"Gracious and compassionate is the Lord, slow to anger and great in unfailing love. Yahweh is good to all and His compassion is over all His deeds. All your deeds will extol You, O Lord, and your kindly ones [saints] will bless you."

Verses 8-10 are selected, because this entire Psalm shows GOD'S goodness to all people. Verse 14, for example, states that He supports all who fall and rises up all who are bent down. The use of the word "all" here is significant because it has no "strings" attached. However, verse 20 says, "...and all of the wicked He will destroy (ruin)." GOD'S judgment on the wicked is another act of His love. It will bring improvement to those being judged "ruined" and tranquility to His kingdom rule in the meantime.

The word "destroy" means to kill, remove or ruin; it does not signify annihilation of their spirits nor does it herald their being subjected to everlasting retribution. The final phrase of Psalm 145:20 "...for the age and beyond," may be showing that the events being described in Psalm 145 will occur during the millennial age. - [G. HOWE]

Ps. 145:8
GOD'S LOVE IS SLOW TO ANGER

"The Lord is gracious and full of compassion, slow to anger, and of great mercy."

Can a God with this character endlessly torment, without relief, a large portion of His own workmanship? The answer is an absolute no, for there is no real reason. [MANFORD]

Ps. 145:9
GOD'S LOVE IS IMPARTIAL

"The Lord is good to all."

In James 3:17, the wisdom, which comes down from above is

"without partiality." If God is impartial, He has never purposed the endless happiness of some of His children, and the endless unhappiness of the rest.

Matt. 5:44-48
GOD'S LOVE IS OUR EXAMPLE

*"Yet I am saying to you, Love your enemies, and pray for (the sake of) those who are persecuting you, so that you may become sons of your Father Who is in the heavens, for He causes His sun to rise on the wicked and the good, and makes it rain on the just and the unjust. For if ever you should love those who are loving you, (any) what wages have you? Are not the tribute collectors also doing the same? And if ever you should greet your *brothers only, (any) what are you doing that is excessive? Are not those of the nations also doing the same? You, then, shall be perfect as your heavenly Father is perfect."*

We are required to love our enemies so that we may be like our heavenly Father. "Be perfect as your heavenly Father is perfect." It is, then, a glorious truth that God loves His enemies, for, if He does not, we, by loving ours would not be imitating Him. The fact that we are required to love our enemies – to be Godlike – is proof positive that God does not hate His enemies.

Some deem this a false and dangerous doctrine; and many go so far as to say that it came from hell and that the devil is the father of it! However, it can be just as well argued that it came from heaven and the God of purity and truth is its author. Jesus Christ was sent by the Father to inform the world of a great and wonderful, beautiful and hopeful future. It should bother any sane inquirer into truth, who is exposed to today's horrible mistranslations, theological confusions, priest craft, bitterness, sectarianism, and threats of eternal damnation. If there is a doctrine from Hell, it surly is not the one that brings a message of the complete restoration of all Mankind and creation, with Jesus Christ as Heir to all.

What greater cruelty can be conceived than for a creature to be filled as full of torments as their capacity can hold, and be confined in necessary sin and misery without end, by Almighty power?

The doctrine of eternal torment casts its shadow far behind and eclipses all the sacred truths of the Christian religion! In vain, may we be told of the good Providence of God toward the Jews or Gentiles? In vain may we behold the mild and beautiful character of the Savior, as "the brightness of the Father's glory and the express image of His person." In vain may we study the justice, the veracity, and the kindness of our Maker's conduct in the present world.

The doctrine under review carries the universe forward to a gloomy consummation and causes all those stars of encouraging

doctrine to set under an unfathomable cloud of mystery and darkness, which seems plainly indistinguishable from an unprincipled and unfeeling despotism. – [MANFORD]

Lk. 6:28-30, 36
GOD'S LOVE BLESSES EVERYONE

"Bless those who are cursing you. Pray concerning those who are traducing you. To him who is beating you on the cheek, be tendering the other also. And, you should not be preventing him, who is taking away your cloak from taking your tunic also. Now you, be giving to everyone who is requesting, and from him who is taking away what is yours be not demanding it. Become, then, pitiful (merciful), according as your Father also is pitiful (merciful)." (CLV)

We are all required to "bless those that curse us," that we may be "merciful, as God is merciful." How false, then, is the dogma, which represents God as cursing forever those who are so unwise as to pollute their lips with profanity; which says, because men do wrong, God will do infinitely worse – will pour out volleys of curses upon their defenseless souls eternally! This doctrine degrades the Almighty below the most profane wretch on earth. Remember, we are required to bless them that curse us, that we may be Godlike. – [MANFORD]

Lk. 6:27, 36 (See, Matt. 5:44, 48)
GOD'S LOVE FOR HIS ENEMIES

"Yet I am saying to you, 'Love your enemies, and pray for (the sake of) those who are persecuting you. You, then, shall be perfect as your heavenly Father is perfect.' But to you, who are hearing, am I saying 'Love your enemies. Be doing ideally to those who hate you. Moreover, be loving your enemies, and be doing good, and be lending, expecting nothing from them, and your wages will be vast in the heavens, and you will be sons of the Most High, for He is kind to the ungrateful and wicked.' " (CLV)

The unavoidable inference from this injunction of our divine Master is that God is so merciful and so kind that He even does good to them that hate him; and as He is unchangeable, He always will do well to them.

This goodness will finally subdue the hardest heart and cause those who now hate him to love him with all their soul and strength. This passage fully refutes the idea that God hates and will forever damn a portion of our race.

Lk 6:28
GOD'S LOVE TO COVER THE CURSING

"Bless those who are cursing you. Pray concerning those who are despitefully using you."

Will He who requires His children to cherish such benevolent feelings toward the erring, forever be unforgiving to them, never forgive them, but delight to despitefully use them and persecute them, and for no other good reason than for His Divine good pleasure? If so, He requires us to be far better than He Himself.

Matt. 5:46
LOVING ONLY THE LOVING IS ONLY HALF LOVING!

"If ye love them (only) that love you, what reward have ye? Do not even the publicans the same?"

Jesus said these words to correct and stop a prevalent problem in human sin nature, a sinful nature contrary to God's nature. If God loves only those who love him, wherein is He better than the publicans? If God loves only those who love him, why should not we love only those who love us? Is it not right to imitate God? But, it is proved in the bible that God loves all, blesses all, and does well to all; and, as He is unchangeable, He always will love all, do well to all, and bless all. Can these conclusions be avoided?

The dogma, then, of endless hatred, endless cursing, and endless refusal to offer further appeal is false – false as perjury! It is sometimes said that Jesus never condemned the doctrine of endless torments. In the whole five passages He condemns the principles upon which that dogma is based, Alexander Pope says: "Hell is built on spite"; and He speaks the truth: For He condemns all spite, hatred, and revenge and informs us that those evil passions are not of heaven, but of earth, and are sensual and devilish.

Remember that we are required to love our enemies, do good to them that hate us, and pray for those who despitefully use us and persecute us, that we may be like God; perfect, as He is perfect; merciful, as He is merciful; and hence, it must be that God loves all, and hates none; blesses all, and curses none. This is Universalism in its purity; and it is entirely unlike the doctrine of eternal hatred, eternal vengeance, eternal cursing, eternal torments, and eternal un-forgiveness, which is so popular with many Christians.

Rom. 12:20-21 and Prov. 25:21
GOD'S LOVE OVERCOMES EVIL

"If thine enemy be hungry, give him bread to eat; and if He be thirsty, give him water to drink; for, by so doing, thou shalt heap coals

of fire upon His head."

Would God require us to deal thus with our fellow men if He will soon, in another world, put it out of our power to do well? According to His command, we must ever be striving to reform our fellow men by deeds of kindness. However, (we are told) in the spirit-land, God will not permit us to obey this injunction, or regard it Himself. So, what is right and holy here is wrong and sinful there, and what is obedience in this world is disobedience in the next. Therefore, it will be perfectly right for Him to pour coals of hell fire, "in one eternal storm," upon the heads of part of His children, and have the "pure in heart" to stand by, with God, "laughing at the wicked" saying, "Amen!,… A little more wine, if you please?"

"Be not overcome of evil, but overcome evil with good."

Of course, this is the way God overcomes evil or He would not require us to overcome it that way. While we were yet sinners, Christ died for us. Herein is love, not that we loved God, but that He loved us. He makes the sun to shine on evil and the good, and sends the rain on the just and the unjust. In God we live, move, and have our being. All these blessings and favors are for sinful men.

Truly, He overcomes evil by good, blesses those who curse him, and loves those who hate him. But, according to modern theologians, He is trying to overcome evil with threats of everlasting evil; and if He fails, He will quickly place your souls in such a permanent condition. Can anything be farther from the truth? Instead of overcoming evil with good, He inflicts infinite unspeakable eternal evil! For one evil, He will curse and damn the soul forever, and seventy-times seven! For the evils a few pathetic earthly days, He will inflict an eternity of Hellish evils! If there ever was a dogma hatched in Hell and delivered to us, and on a Silver Men and Rakta spoon, it is this one!

I Pet. 3:8-11
GOD'S LOVE NOT HELLISH

St. Peter tells us, *"Be all of a like disposition, sympathetic, fond of the brethren, tenderly compassionate, of a humble disposition, not rendering evil (instead) for evil, or reviling (instead) for reviling, (yet) but, on the contrary, blessing, seeing that you were called (into) for this, that you should be enjoying the allotment of blessing, for He who is wanting to love life and be acquainted with good days, let his tongue cease from evil and his lips speak no guile. Now, let him avoid evil and do well. Let him seek peace and pursue it."*

If the apostle believed that the administration of the divine government was conducted on the opposite principle – the tooth for tooth principle – and that, for the evils of a moment He will render an eternity of most excruciating agony, would He have penned that

sentence?

The Bible teaches: "Say not, I will do unto him as He hath done unto me." Does this mean that God will do worse to us than we have done to him, or better? If better, will He cast us off in His anger to the mercy of the devil and his angels, to suffer the pains of hell forever?

Matt. 18:21,22
GOD'S LOVE FORGIVES 70 X 7

"I say unto thee, forgive thy brother that sinneth against thee, not for only seven times (merely), but until seventy times seven."

Jesus teaches that our heavenly Father will forgive His children – all His children! Will eternity ever reveal the time when God will not forgive the sinner? He is, ever has been, and ever will be, "a sin forgiving God." Away, then, with the creed which says, "In a little while the door shall be shut, and the day of grace passed forever, for you have one life, one chance and a onetime offer of forgiveness." Even so, if we had 70 lives and God offered 69 times and chances of forgiveness, and denied us a 70th, we would be no better off and God would be no less malevolent.

If we rewrite this passage, in demonstrating God's morality, according to traditional standards, we should get:

"I say unto thee, I shall offer forgiveness to my children that sinneth against me, not for seventy times seven nor for seven times, but for only one time."

If a day to us is as a 1000 years to God, a moment for us is as an age to Him. If a moment of forgiveness to us is as a human life span to God, He should be forgiving His children seventy times seven life spans; or at least tarry until the fools do repent.

He is, ever has been, and ever will be, a sin forgiving God.

Rom. 12:14-18
GOD'S LOVE BLESSES PERSECUTORS

"Bless those who are persecuting you: bless, and do not curse, so as to be rejoicing with those rejoicing, lamenting with those lamenting; being (same) mutually disposed to (into) one another, not being disposed to that which is high, but being led away (together) to the humble. Do not (become) come to pass for prudent with yourselves. To no one render evil (instead) for evil, making ideal provision in the sight of all (humans) men, if possible that which comes out from you. Be at peace with all Mankind." (CLV)

We are explicitly commanded to "Bless and curse not." Why, then, will men profess to be commissioned by heaven to "deal damnation round the land on each they judge their foe?" Let them take this for a text and think about it, and pray about it, and preach about it, until

their souls are imbued with its benevolent spirit.

Rom. 12:17
GOD'S LOVE RETURNS NO EVIL

"To no one render evil for evil, making ideal provision in the sight of all men," (CLV)

The spirit of the New Testament is, "Recompense no man evil for evil." Yet, we are told God will do precisely what the Gospel forbids! – He will pour eternal torrents of lava, from the sea of damnation, on countless millions, as a recompense for doing what harmed only themselves, and did not "reach unto him." The Lord once said, "eye for an eye, and a tooth for a tooth." but under the new Administration of Christ, His word of love teaches, "turn the other cheek," and forgive your bothers and even your enemies seventy times seven. How much more so is God Himself?

Rom. 12:19
GOD'S VENGEANCE IS ALSO HIS LOVE

"You are not avenging yourselves, beloved, but be giving place to His indignation, for it is written, Mine is vengeance! I' will repay! The Lord is saying." (CLV)

It was a moral precept of the disciples: "Avenge not you." How, then, could they consistently preach eternal, unmitigated vengeance and retaliation on all the sons of folly and sin? Would not that be vengeance "with a vengeance?" We must also take into consideration that whatever remedial vengeance He may dole out, it is not for "the eternities and eternities," but for "the ages."

Gal. 6:1
GOD'S LOVE RESTORES HIS OFFENDERS

"Brethren, if any man should be precipitated (overtaken in a fault), also, in (any) some offense, you, who are spiritual, be attuning (restore) such a one, in a spirit of meekness, noting yourself, that you, also, may not be tried." (CLV and KJV)

The spiritual-minded, according to these words, evince the fruits of the divine spirit they possess, by cherishing charity for the erring, and by delighting to restore them to virtue's ways. This spiritual-mindedness is of heaven – of God; and if it prompts mortals, who possess but a small degree of it, to such benevolence and mercy, what influence may we expect it must have with him who is the infinite source from whence it flows into the human heart.

If a drop of this good spirit sanctifies the "soul, spirit, and body," of mortals, and impels them to labor, "in season and out of season," for

erring men, may we not expect that the ocean of love which God possesses will induce him not to cease His work till every soul is purified, till the last wanderer is restored or the last sheep found? But, if the great Parent-spirit of the universe will forever abandon a large portion of His children to evil, misery, and despair, the boundless ocean of goodness He possesses will do infinitely less for Mankind than the drop we possess would, were it aided by His power! - MANFORD

Jam. 2:8-9
GOD'S LOVE AND OURS UNIVERSAL

"Howbeit, if you are discharging the royal law, according to the scripture," You shall love your associate as yourself," you are doing ideally. Yet if you are showing partiality, you are working sin, being exposed by the law as transgressors." (CLV)

God's love is universal, because He tells us not to be partial in our love toward people. God, cannot be a respecter of persons, or, in other words, partial, in His dealings with Mankind, for He would not tell us to do what He Himself would not do.

The same Spirit that dictated these words also says, "The Lord is good unto all, and His tender mercies are over all His works" (Ps. 145: 9), and as He is unchangeable, He always will be good to all, and His tender mercies will ever be over all His works.

What a libel on GOD'S government is the doctrine which represents him as being partial in the distribution of His blessings – raising some to heaven, to associate with angels and feast on immortal bounties, and allowing the sinking of others down into a pit dedicated to every abomination, there to dwell in darkness and terror, for ever and ever! My God! What a faith!

Can we not hear the Lord Himself saying to the Traditionalist: "*Howbeit if I were discharging the royal law, according to the scriptures I preached to you, then, I also should be loving my enemies as I say you should. If so, I am demonstrating what you ought to imitate. Yet, if I am showing partiality, am I not working sin, being exposed by the same law (I gave to you) as a transgressor? God forbid! Let God be true and Traditionalists be liars."*

Infinite depravity could not invent a more monstrous falsehood! If we are evil and sinful because we are partial, is not God then evil and sinful in being partial?

1 Tim. 4:10
GOD 'S LOVE SAVES ALL

"the living God, Who is the Savior of all Mankind, especially of believers."

God is called "*the Savior of all humans* (*anthropon*)." This title is applied to Yahweh, because He is the source of salvation. He wills the salvation of all humans. He has purposed the salvation of all, promised salvation to all, and has confirmed that promise by an oath. This is not an offer hanging in a vacuum, or a bunch of Aesop's grapes dangling from a tree-branch, but is a statement of fact that the Savior has been applied to all. The verse does not say that He is offered to us as a chance to be had, and "can be" the Savior of all humans. He has said that, He 'IS the Savior" of all humans. Hence, He is originally and ultimately the Savior of all human beings, and this not in just principle, but in actual applicability.

Paul expressly declares that God is the Savior of all men "because it is his will and purpose that all shall be saved, and because all necessary means are provided for its accomplishment." (MANFORD)

He states the fact of his trusting in Christ as such, as the reason why He suffered reproach. By believing that God is the Savior of all men, the believer enjoys a special salvation, which the unbeliever knows not of. However, God could not be said to be the 'special' Savior of the believer, unless He is the 'general' atonement of all Mankind. For, if God were the Savior of none but believers, there would be nothing special about their salvation; that is, nothing by which it would be distinguished from the salvation of anybody else, as nobody else would be saved.

We have spoken of the doctrine of an immediate Universal Reconciliation. But the Scriptures also speak of a salvation that is not immediate, but [very specifically] special. The living God "is the Savior of all men, especially of those that believe." Of the future common reconciliation, all Mankind shall be made partakers. That immediate and final new creation consists in the deliverance of the whole creation from the bondage of corruption into the glorious liberty of the children of God. All shall be delivered from death and corruption, and made equal unto the angels of God in heaven. "For as in Adam all die, even so in Christ shall all be made alive" And this heavenly and immortal life, of which all shall partake in the final culmination, is the common or universal reconciliation.

But in addition to all this, believers in Christ experience a special salvation, which comes through sanctification of the Spirit and belief of the truth - and which is enjoyed in this present life, where faith is exercised - and not in the future world where there will be no faith, and consequently no salvation by faith.

It is by confounding these two aspects of the restoration of man together and making them one, which some persons fancy that they find "a great principle," which will not allow them to believe that God "will have all men to be saved, and to come unto the knowledge of the

truth." But if they understood the proper distinction between the universal restitution and the special "election" salvation, they would soon perceive that their "great principle" is quite a small affair, after all, and that fair interpretations of the word of God might be tolerably managed without it.

The Apostle Paul says to the Ephesians (2d chapter), "Being caused by grace, through faith, have yee been saved, and this is not out of yourselves; it is God's approach present (gift)." (CLV) This special redemption, which is consequent of faith, and which none but believers can enjoy, is a present salvation. Mark the expression - "Because of grace are ye saved." The persons here addressed were already in a state of being ransomed, enjoying its blessings. He, who believes on the Lord Jesus Christ with the heart unto righteousness, is redeemed. He enjoys the rich blessings of this present gift of which the apostle spoke, when He declared to Titus that they had been ransomed from folly, disobedience and deception, from the service of divers lusts, from living in malice and envy, from being hateful, and from hating one another. He also knows, under the happy influence of His faith, what it is to be delivered or removed from bondage to the fear of death.

Now persons dying in the age of infancy can know nothing of such earthly salvation - because they cannot believed the truth, nor exercised faith in Christ. Still, we hope and trust that they will be made partakers of that future reconciliation, which God has promised to our race, and in view of which he is declared to be "the Savior of all men." They will receive the heavenly inheritance without ever having enjoyed it by faith. And such, we rejoice to believe, will at last be the case even with such as now reject the Son of God, and are strangers to all the peace and joy of His holy religion.

We cannot believe that any portion of God's word was ever intended to contradict and falsify any other portion of that word. When the apostle declared that God is "specially" the Savior of those that are believing, He did not mean to imply that the previous statement, namely, that God is the Savior of all men, is not applicably true. Both statements are true.

Indeed if God were not the absolute Savior of more than those who are specially (or immediately) redeemed, what sense would there be in saying that He is the special Savior of those that believe? In what would the special salvation consist, if there were no other? If there is but one, it cannot be special.

It is therefore plain from the language of the apostle that there is one of which all men shall partake—and there is also a special and present one, which none but believers can enjoy, and which is in fact the result or the fruit of their faith, which is also a gift from God.

The expression, “especially of those that believe,” means to many that, what God intends for all, He actually (only) gives to those that believe in Christ, who died for the sins of the world, and tasted death for every man. According to this notion, God intends the redemption for some upon whom He will never confer this blessing. That is, He intends it for all, but does not intend it for all! These are marvelous intentions, indeed!

Needless to say, we must doubt the right of any man to impute such a jumble of nonsense to the living God. The apostle does not say God is not the Savior of all men, but only of those that believe. Rather, he plainly teaches a very different doctrine - for He declares that God is the Savior of all men, and also the special Savior of those that believe. Believers will not only be blessed with forgiveness of which all who die in Adam shall partake - but they also enjoy a special and present salvation in grace, through faith in the truth. Notice the Scripture usage of the word specially. The Apostle Paul says, “For there are many unruly and vain talkers and deceivers, especially those of the circumcision” (Titus 1:10). Now did the apostle mean that they of the circumcision were the only unruly and vain talkers and deceivers? Certainly not—but they in particular sustained this hateful character.

Again, He says “Let the elders that rule well, be counted worthy of double honor, especially they who labored in the word and doctrine” (1 Tim. 1:17). It is plain that the apostle would have all the elders that ruled well counted worthy of double honor - but more particularly they who labored in the word and doctrine.

Once more, He says “The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments” (2 Tim. 4:13). Now did Paul really want His cloak and books, or did He desire nothing but the parchments? Suppose Timothy to have come to Paul, and the weather daily becoming colder, Paul asks, “Where is the cloak I sent for?” “0,” says Timothy, “I did not bring you either the cloak or the books, because you said in your letter especially the parchments - and that showed plainly enough that you did not really mean that 1 should bring either the cloak or the books, (though you mentioned them both, but with a sort of unmeaning intention,) but the parchments only.”

How do you suppose, reader, that the apostle would have liked that kind of reasoning? It seems to us that He could not have entertained a very exalted opinion of the understanding of His student—nor would He have felt very comfortable under His disappointment!

We therefore conclude that the word “especially” in the last clause of the passage to which we have given particular attention, was

not intended to disprove the former part of the passage. It is just as certain, according to the testimonies of the Scriptures, that God is the Savior of all men, as that He is specially the Savior of believers.

Although we do not expect by our faith to secure immortal blessedness in the heavenly nature, which is the free gift of divine grace, and which all who die in Adam shall enjoy - we nevertheless feel and acknowledge the great importance of believing the truth of Christ, that we may be enlightened from the love and practice of sin, and from bondage to the fear of death. - [Doctrine of the Bible: Chapter. XIV, p. 191. By Rev. Asher Moore, 1947]

"Love prompts the possessor (in this case, God) to do all that lays in His power to promote the good of the objects of His love. God has an abundance of power to promote the good of His creatures, for He is omnipotent. He has the disposition to do so, for He is love. Hence, good to all must be the final result." - Rev. Manford

THE PERSON OF GOD

Rev. 4:11
GOD IS THE CREATOR OF ALL THINGS

"Worthy art Thou, O Lord, our Lord and God, to get glory and honor and power; for Thou dost create all, and because of Thy pleasure (theIEma = "will") they were, and are created." (CLV)

God created all men because of His "will" and expressly for His pleasure, and, therefore, not for ultimate displeasure! He made all things for His pleasure; and through the same motive, He preserves. Hence, it is most evident, that He hates nothing that He has made; and could have made no intelligent creature with the design to make it eternally miserable. It is strange, that a contrary supposition has ever entered into the heart of man; and it is high time that the benevolent nature of the Supreme God should be fully vindicated from aspersions of this kind.

Other verses to this effect:

Ec. 11:9 "Rejoice, choice youth, in your childhood, And let your heart be well in the days of your prime; Walk in the ways of your heart and by the sight of your eyes, Yet know that for all these the One, Elohim, shall bring you into judgment."

Ec. 11:10 "Take away vexation from your heart, And expel evil sufferings from your flesh, For childhood and early days are vanity"

Ec. 12:1 "Yet remember your Creator in the days of your prime, While the evil days have not yet come, Or the years attain to you when you shall say: There is no delight for me in them,"

Ec. 12:14 "For the One, Elohim, shall bring every deed into

judgment concerning all that is obscured, Whether good or whether evil."

Is. 40:28 "Do you not know? Should you not hear? The Elohim eonian is Yahweh, Creator of the ends of the earth. He is not fainting, nor is He wearying. And there is no investigating of His understanding."

Is. 44:24 "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I [am] the LORD that maketh all [things]; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."

Jn. 1:3 "All things were made by him; and without him was not anything made that was made."

Acts 14:15 "And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein":

1Cor. 8:6 "But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him."

Col. 1:17 "And he is before all things, and by him all things consist." (AV)

Col. 1:18
GOD RECONCILES ALL (THINGS)

"And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all [things] he might have the pre-eminence." (AV)

Acts 3:21 "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Eph. 4:10 "He that descended is the same also that ascended up far above all heavens, that he might fill all things." (AV)

Col. 1:20 "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, [I say], whether [they be] things in earth, or things in heaven." (AV)

Heb. 2:10 "For it became Him, because of Whom all is, and through Whom all is, in leading many sons into glory, to perfect the Inaugurator of their salvation through sufferings."

Pr. 26:10 "The great [God] that formed all [things] both rewardeth the fool, and rewardeth transgressors." (AV)

Rev. 21:5 "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." (AV)

In the above passages, we see the complete reconciliation of all

that God created in the work of Christ for the sole purpose that in all [things] Christ might have the pre-eminence. He must remain in heaven until the times of restitution of all things, that he might fill all things. For, He made peace that He might fill all things, to reconcile all things, in earth and things in heaven, even [against popular opinions] rewarding the fool and the transgressor.

Thus, we see He truly makes ALL [things] new. He said, these words are true and faithful. He would not give us these words if they were not being opposed and questioned by doubters.

Rom. 11:36
GOD IS CREATOR OF ALL MANKIND

"...seeing that out of Him and through Him, and back into Him [is] the all. To Him [be] the glory for the eons. Amen." (CLV)

All arose from God, coming "out of Him." Creation was not "out of nothing," as is sometimes said, but "out of God." All was established and formed "through Him," wherein the "Him" is the Lord Jesus Christ, as emphasized in John 1:1-2. So far, all believers would agree. However, the last step is the one over which diversity of opinion prevails within the church. The truth is, the All (including all dead lost souls) comes [is drawn] back "into Him" and no one is separated eternally from God.

Rom. 12:1
GOD IS MOTIVATOR WITH MERCY, NOT FEAR

"We beseech you therefore brethren, by the mercies of God, and that you present your bodies a living sacrifice, wholly acceptable unto God."

It is sometimes argued that if people learn that God's judgment does not last forever and He motivates with love and not fear, they will take a light view of sin and begin to misbehave grossly. Paul reasoned differently. After having written that all comes back into God, Paul used that universal mercy in the next verse, Romans 12:1, as the basis on which to ask believers to lead Godly lives. GOD'S mercy was the bedrock upon which Paul phrased His Romans 12:1 request, evidently believing that full disclosure of GOD'S mercy leads not to misbehavior but to righteousness. Likewise in 2 Corinthians 5:18-19, after having fully explained the reconciliation of the whole world to God through Jesus Christ in verses 14-17, Paul said, "We beseech you therefore on behalf of Christ, be ye reconciled to God." Evidently, an understanding of God's reconciliation and His mercy is a powerful motivating force in helping people find personal salvation and it is by no means a deterrent. - [G. HOWE]

Some support to counteract the false teaching and consequent

fearful attitude of falling away and losing salvation may be recalled in a further understanding of God's promise to the believer that they are predestined to conform to the Image of His Son (Rom. 8:29) and that this gift and calling is not revocable (Rom. 11:29). Another possible reason why believing this does not cause back-sliding as much as traditional theologies is that it is such a fantastic, wonderful and excitingly positive evangel. It might be that this is the only evangel that truly has the power in it to draw all and reconcile all and to cause all to bring this to all others. Traditional theologies seem to be artificially spreading out without the power to reconcile, and therefore cannot help but separate and divide.

Acts 17:26-31
GOD LOOKS AT MAN AS ONE

"Besides, He makes out of one every nation of Mankind, to be dwelling on (every) all the surface of the earth, specifying the setting of the seasons and the bounds of their dwelling, for them to be seeking God, if, consequently, they may surely grope for Him and may be finding Him, though to be sure, not far from each one of us is He inherent, for in Him we are living and moving and are, as (any) some poets (according) of yours also have declared, for of that race also are we.' The race [Mankind], then, is inherently of God; we ought not to be inferring that the Divine is like gold, or silver, or stone, a sculpture of art and human sentiment. Indeed, then, condoning the times of ignorance, God is now charging Mankind that all everywhere are to repent, forasmuch as He assigns a day in which He is about to be judging the inhabited earth in righteousness (in) by the Man Whom He specifies, tendering faith to all, raising Him (out) from among the dead." (CLV)

PARAPHRASE

"God makes out of all the nations, one Mankind, to dwell on all the earth. If consequently, they be seeking God, they may surely grope for Him and be finding Him, for He is not far from each one of us. In Him, all human beings are living and moving and do exist. Humankind is then inherently of God. And, God is now willing Mankind everywhere to repent and thus, tendering faith TO ALL, raising them all out from among the Dead."

God would not have created intelligent beings, had He known they were to be forever miserable. To suppose that God would bring beings into existence, who He knew would be infinite losers by that existence, is to charge Him with the utmost malignity. The existence itself would not be a blessing, but a curse, the greatness of which cannot be described. As God is infinite in knowledge, and as He sees

the end from the beginning, He must have known before the creation, the result of the existence that He was about to confer, and whether, upon the whole, it would be a blessing; and, as He was not under any necessity to create man, being also infinitely benevolent, He could not have conferred an existence that He knew would end in the worst possible consequences to His creatures." -- [Thomas Whittemore]

God is the Creator of all men, Acts 17: 26, "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth" (Rev. 4:11). "Thou (God) hast created all things." If God is the Creator of all men, He created them for wise and benevolent purposes. He has conferred on us an unasked existence and He will see to it that that existence does not result in a curse. - [MANFORD]

Eph. 4:6
GOD IS THE FATHER OF ALL HUMANS

*"One God and Father of all, *who is (on) over all and through all and in all."* (CLV)

"Have we not all one Father? Hath not one God created us" (Mal. 2:10 AV).

"Have we not all one father? Did not one El create us?" (CLV)

In Nu. 16:22 and Heb. 12:9, He is called the "God and Father of the spirits of all flesh." In Matt. 6:9, we are instructed to call him "our Father." In Mal. 2:10, the prophet asks, "Have we not all one Father? Hath not one God created us?" In **Matt. 23:9**, Jesus says that, "one is our Father, which is in heaven" In Acts I7:22, Paul calls the idolatrous heathen "the offspring of God." Moreover, in Eph. 4:6, He says, "There is one God and Father of all."

Thus, a good father would never make the existence of His children a curse. If, therefore, God is the Father of all Mankind, He will never make any portion of them miserable, any further than is for their ultimate good.

A kind Father will not punish His children but for their good. God is evidently the Father of all men in the Scriptures, and this is not a meaningless name; He has the disposition and principles of a Father. He loves with a Father's love; He watches with a Father's care; He re-proves with a Father's tenderness; He punishes with a Father's design. He is the Father of all men; and, therefore, He cannot make Mankind endlessly miserable.

Matt. 23:9
GOD IS ONE FATHER

"One is your Father, which is in Heaven."

Is there a human parent who would eternally torment His

offspring? Would not even the most depraved man enlighten all of them if he could? Is our heavenly Father less kind than earthly parents are? There are those Mothers and Fathers that if they could, would very quickly acquit their murderous sons from capital punishment, justice notwithstanding. By human nature, the love of a parent prefers mercy as opposed to justice, thus human justice is distasteful and even in many cases unnecessary.

Justice is subject to error, especially when much effort is involved in obtaining it, for it is derived from legalities. Yet, mercy is a Godly virtue implanted in the human and its essence is not a derivative of effort at all. Either it is there or it is purposely suppressed. It is a gift of God. Justice comes by the Law, but mercy comes by GRACE!

Ex. 18:4
GOD IS OWNER OF ALL MANKIND

"Behold, all souls are mine," saith the Lord" As the soul of the father, so also the soul of the son is mine." ALSO,

"The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein. If any do not provide for those of His own house, He hath denied the faith and is worse than an infidel."

God is too wise and good to give any to the devil, and He has too much power to have anyone forced out of His hands. As all men now belong to God, they always will.

Jer. 32:27
GOD IS GOD OF ALL FLESH

"Behold, I am Jehovah, God of all flesh, is anything to wonderful for me?"

The original word translated "wonderful" carries the idea of something that is very difficult, even humanly impossible.

After Christ stressed the difficulty of a rich man entering the kingdom, the disciples asked him "Who then can be saved?" Moreover, Christ replied that what is impossible with man is possible with God. The context in Jeremiah 32:27 is somewhat similar: the Babylonians were about to conquer Jerusalem, while the people inside faced famine and plague. At that very time, however, the Lord was directing Jeremiah to buy a field in Jerusalem and have the purchase witnessed. This was a seemingly senseless transaction because the city was on the verge of falling to the enemy. However, the purchase is a sign to Jeremiah and the Israelites that the Lord would once more return the land to them, impossible as that seemed. Some believers wonder how God could enlighten a sinner who dies in a rebellious condition. But whether it comes to getting land back that is going into captivity or enlightening the soul of a resistant human, nothing is too wonderful,

marvelous, difficult, or even miraculous for God. -- [G. HOWE]

Rom. 14:7-9
GOD IS CARETAKER OF ALL LIVING AND DEAD

All Mankind is committed to Christ's care.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and the living."

Does Paul here mean to include all Mankind? Does He mean to assert that all, without exception, belong to the Lord? We can come to no other conclusion. He adds, "*For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living*" (verse 9). And to what end did He rise up, but to drag all toward him, to save and reconcile all. The terms "dead and living," evidently signify the entire human race, whether they be on earth, above the earth, in Hades, in the sea, or in the spirit realm (See Phil. 2:10; Col. 1:20; Rev. 20:13). Of course, the entire human race belongs to Christ.

This language is addressed especially to Christians but not exclusively and has a special application. It teaches the doctrine of personal accountability, in life and in death, in this system and the next to come. Christ is "Lord, both of the dead and the living," to whom all are responsible for their conduct. For, says Paul in the context, "we must all stand before the judgment seat of Christ." The word "we" used by Paul here has both the believer and non-believer for the expression "both of the dead and living"‘ refer to all humans on earth and that have passed away into the grave.

The Apostle Paul teaches that Christ is Lord of the dead as well as the living and that, whether living or dead, we are the Lord's (Rom. 14:7-9). The dead and the living comprise all humanity; consequently, Christ is Lord of all human entities. - [AUSTIN & MARSHALL]

Peter says, "T*he word, which God sent unto the children of Israel, preaching peace by Jesus Christ: He is Lord of all*" (Acts 10:36). Lord means owner. Jesus, then, is the owner of all Mankind – the dead and the living; and hence, when Paul, speaking of the glorious resurrection of all the dead, says: "But everyone in His own order: Christ, the first fruits, and afterwards, those that are Christ's at His coming" – (I Cor. 15:23) – he means, that all the dead shall be raised in Christ's possession. Will one soul that belongs to Jesus Christ be forever lost? Reader, reflect upon that question. -- [MANFORD]

Ps. 2:8
IS OWNER OF ALL THE HEATHEN

"Ask of me, and I will give thee the heathen for thine inheritance,

and the uttermost parts of the earth for thy possession."

Jn. 3:35
IS GIVING ALL TO CHRIST

"The Father loveth the Son, and hath given all things into His hand."

All things here, means all intelligent beings: so say the best Commentators. "The Father loves the Son, and hath given all [things] into His hand." [The word "things" is NOT in the Greek.]

Jn. 17:2
IS GIVING CHRIST POWER OVER ALL

"Thou has given him power over all flesh, that He should give eternal life to as many as thou has given him."

God hath given all things to Christ that He might enlighten them. Now, how many has God the Father given to Jesus Christ? The answer is, "ALL things,'' "ALL flesh" and this means "ALL MANKIND.''

Jn. 6:37
IS GIVING ALL TO CHRIST

"All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out."

It is certain that Christ will enlighten all that the Father hath given him. From these passages, we learn: First, that all things are given to Christ that He may give them eternal life. Second, that all shall come to him and receive that gift and none shall be cast out.

God hath given all things to Christ, as the moral Ruler of the World. *"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"* (Ps. 2:8). *"The Father loveth the Son, and hath given all [things] into his hand"* (Jn. 3:35).

God gave all beings (flesh and spirits) to Christ that he might enlighten them. *"Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him"* (Jn. 17:2). This

John 17:2 plainly evinces, that it was God's design, in giving Christ dominion [and "power"] over all flesh, that they should all enjoy eternal life. For, "God is pouring out His spirit upon all flesh" (Joel 2:28; Ac. 2:17), so that "all flesh shall come to Him" (Ps. 65:2), so "that all flesh may know the Lord" (Ez. 21:5; Is. 49:26), and so that "all flesh shall see the Lord together" (Ez. 20:48; Is. 40:5), and shall "come to worship Him" (Is. 66:23), and also "bless Him" (Ps. 145:21), because, He is the "God of all flesh" (Jer. 25:31), and the "God of the

spirits of all flesh" (Nu. 27:16).

It is certain that Christ will enlighten all that the Father hath given him. All flesh is to be redeemed, for "all flesh shall see the salvation of God, which is Christ" (Lk. 3:6), because Christ said, "If I raise from the earth, I shall draw all [men- flesh] unto me" (Jn.12:32).

These three propositions are indisputable evidence of the final happiness of all men. 1.) God hath given all [things] to Christ. 2.) All that God hath given him shall come to him, because He draws all to himself; and, 3.) those that come he will in nowise cast out. All are given; all are drawn; all shall come; and none shall be cast out. What is the unavoidable conclusion? That there is no such truth as limited atonement, or limited salvation, or limited election, or any other limitation in the restoration of all Mankind. – [Whittmore and Marshall]

THE PURPOSE OF GOD

Eph. 1:9 10
IS THE SALVATION OF ALL MEN

"Making known to us the secret of His will (in accord with His delight, which He purposed in Him) (into) to have an administration of the complement of the eras, to head up all in the Christ, both that in the heavens and that on the earth," (CLV).

It is evident from this passage, that God has purposed to gather all (created?) things, which surly includes all humanity, in Christ. God's purpose agrees with His will and pleasure. He wills to have all men saved (1 Tim. 2:4); He has no pleasure in the "death" of the wicked (Ez. 33:11); and accordingly He has purposed to gather in one, all things, in Christ, both which are in heaven, and which are on earth - every knee "celestial, terrestrial and subterranean – in Heaven, on Earth and in Hell (Phil. 2:10). This was "the secret of His will" in ancient times past, "to head up all" in accord with His delight, which is now revealed to us "in Christ."

This is God's purpose and this is what He has purposed in Himself. He has purposed the salvation of ALL MANKIND! In addition, this is not the gathering together of those-things only which have willfully and selfishly crawled into Christ, but the gathering together of all things in him. "Unto him shall the gathering of the people be" (Gen. 49:10). In addition, Jesus confirms this: "And I, if [i.e. "when"] I am lifted up from the earth, will draw all [men] unto me" (John 12:32). Thus, we see all things are to be drawn and gathered into Christ. They are all to have His spirit, and partake of His new creation; for "if any man be in Christ, [and all shall be], He is a new creature:

old things are passed away: behold all things are become new" (2 Cor. 5:17). This truth is based on a "fact" and not contingent upon an "offer."

What is the "fact" of "the secret of His will (in accord with His delight, which He purposed in Him" that compliments the eras we live in? It is "to head up in Christ all that is in the heavens and on the earth." There is no inference of any exclusion of the damned ("the judged"), no clarifications as to some limitation in the "all" nor any singling out the earth only. In fact, we see the verse speaks of even those [things] in the heavens!

Elhanan Winchester said it best: "If endless misery were a truth I should not expect that the mystery of the will of God (which he hath made known unto his chosen, according to his good pleasure, which he hath purposed in himself) would be, "That, in the dispensation of the fullness of times, he might gather together in one (or "re-head") all things in Christ, both which are in heaven, and which are in earth" (Eph. 1: 9, 10). Far less should I expect to find, that "it pleased the Father that in him should all fullness dwell; and, having made peace by the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1: 19, 20). And I am not able to imagine, how St. John's vision (Rev. 5:13) could be just, if endless damnation is true, where he says, "And every creature in heaven, and on earth, and under the earth, and such as are in the sea, all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sits upon the throne, and unto the Lamb forever and ever." In the nature of things, it appears impossible to me to believe these passages to be strictly and literally true, if endless misery be a truth." [Select Theological Library, 1843 p.12]

Is. 46:11 and Eph. 1:1
GOD'S PURPOSE WILL BE DONE

"I have purposed it, I will also do it."

Now, whatever God purposes must take place. God can have no second thoughts; He cannot see reason to change His own plans. He has the power to work all things according to His purpose; hence, Paul speaks of "the purpose of him who works all things according to the counsel [the previous consultations or deliberations] of His own will" (Eph. 1:11). What, then, shall hinder the accomplishment of this purpose? Shall Calvin's limited royal election hinder God's purpose? What about the free will theory? Has God designed a work, which He cannot do?

These traditional positions seem to say that one way or the other, God's purpose is limited. Has God formed a plan, which He cannot execute? No! The concurrent testimony of the sacred writers is, that

whatever God has purposed, Shall Be Done. So let it be, O Lord.

Job 42:2
GOD'S PLANS NOT THWARTED

"that you are able to do all and that no plan of yours can be thwarted."

These were Job's remarks to the Lord. Similar words are found in several other scriptures like Jeremiah 32:27, Isaiah 14:26-27, Isaiah 45:22, Matthew 19:25, and Luke 1:37. Every purpose that God has announced will be accomplished, especially His many promises to save the whole world through Christ.

Is. 14:26-27
GOD'S PURPOSE IN UPON ALL

"This [is] the purpose that is purposed upon the whole earth: and this [is] the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul [it]? and His hand [is] stretched out, and who shall turn it back?" (AV)

The Lord of Hosts has purposed a plan upon the whole earth, and not upon just the Jews, and not upon just the specially believing, but upon all the nations and people; and who shall stretch out their hand and try to limit this or try to turn this purpose back? The good Churchmen, which is who.

Is. 45:22-23
GOD SAVES ALL THE EARTH

"Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else. I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear" (AV).

Remember, the brazen serpent in the desert, which heals all bitten by snakes? The Word of God (Christ) has gone out to all the ends of the earth, for all to LOOK UPON and be healed; that every knee shall bow, every tongue shall confess The expression "be ye saved" is not a request or an offer, but is a proclamation to save "all the ends of the earth." It is now no wonder that all human beings WILL see Him, bow and swear, proclaim Him the Son of God and be saved.

Matt. 19:24-26
GOD SAVING ALL IS PROBABLE

"And again, I say unto you, 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God... Who then can be saved? but with God all things are

possible' " (AV).

Who then can be saved? Anyone. Who will be saved? Everyone. What seems to be impossible (and the traditional theologies today do have it as such) is very possible with God, and that is to save even the rich man: "For with God nothing shall be impossible" (Lk. 1:37, AV) for, "though it is easier for a camel to go through a needle's eye, it is not impossible for a rich man to be saved." Now, how about saving every human being that will ever be born?

Is. 14:24, 27, 46:11
GOD IS A BELLWHETHER: HIS PURPOSE AND PLEASURE DONE

"*The Lord of hosts hath sworn, saying, surely as I have thought* [of saving all Mankind], [and] *so, it shall come to pass* [that I will save all Mankind]; *and as I have purposed* [to save all Mankind], *so shall it stand – This is the counsel counseled by Yahweh over the ENTIRE EARTH, and this is the HAND STRETCHED OUT OVER ALL NATIONS of the inhabitancies. For the Lord of hosts hath purposed* [the salvation of all Mankind], *and who* [what modern theology of men] *shall disannul it? And His hand is stretched out* [to accomplish this], *and who* [what Limitarians?] *shall turn it back* [stop it, cut it short, or limit His purpose]?" (Is. 46:11).

Apparently, the Lord is emphasizing a hard to swallow concept, especially a hard one in light of many who doubt the promise of the Restoration of all. And what is it about this promise to restore all things that is so hard to believe? The complete reconciliation of His creation and Mankind. This is his purpose: To Restore All. Now, the purpose of God cannot fail: it must certainly be accomplished.

It is the pleasure of God for everyone's redemption, for God has "created all things, and for HIS pleasure they were and are created" (Rev. 4:11). "*As I live, saith the Lord God, I have no pleasure in the death of the wicked*" (Ez. 33:11).

His pleasure will be accomplished. "My counsel shall stand, and I will do all my pleasure" (Is. 46:10). In the beginning God said let there be light. Yet before He ever said or spoke anything, He "thought," and He purposed His thoughts a certain way. He made it all happen without any possible amendment, for He created everything for His pleasure. He has no pleasure or "will" in the death of humans, but rather for the life of all humans, which is His good pleasure. God will never have any purpose, pleasure or will, other than to save all, for He is "without variableness or shadow of turning" (James 1:17). Who can doubt this salvation of all men but doubters of God's will? - [MANFORD]

Israel, the Church, and all Mankind (Joshua 23:14 and Numbers

23:19, Isaiah 14:26-27) shows that God carries out each action He has ever pledged to every group of people. It is heart-warming to find in Isaiah 14:26 there is mention of "the whole earth." God's early works on behalf of Israel, and for the Church of Christ, are *bellwethers, preludes of the full final harvest in which the entire human race is to be redeemed (James 1:19). [Note:*Bellwhethers are an entity that serve to create or influence a trend or to presage a future happening.]

There is one objection that may be brought against this idea, which is hard to answer; and that is, God has said, "For I have no pleasure in the death of him that dieth, saith the Lord God. Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way, and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel ?" (Ezek. 18:23 and 33:11). It is evident, that God must take pleasure in what glorifies his name; and as he hath sworn that he takes no pleasure in the death of the wicked, it must be set down for a truth, that punishment, without, having the reformation and subjection of rebels for its end, is unworthy of the Being we adore; and even now, it is railed "his strange work," and "his strange act." – Elhana Winchester, S. Theo. Lib. P.12

Nu. 23:19
GOD NOT A LIAR, HE WILL SUCCEED

"The Lord is not a man that He should lie or a son of man that He should feel regret. Does He speak and not do it, or [does He] speak and then not carry it out?"

The prophet Balaam was reluctantly pronouncing a blessing upon the Israelites, even though King Balak had promised him a reward if he would curse them. Balaam was required, however, to say that God does not lie, change His mind, or repent! What God says, He does and what He promises, He performs. Such remarks have direct application to all the statements in the Bible guaranteeing the ultimate reconciliation of the entire human race. His being the hope of all the ends of the earth (Ps. 65:5) is not to be revised or ignored, even in the light of other Bible passages describing God's judgments. - [G. HOWE]

Another interesting aspect of this verse is that God is shown different from "a man" in that His nature is perfect and good. He does not transgress the law and thus suffer the curse of ageing and death. He is not dim-witted and prone to twisting knowledge and theology. He is not a Timonian misanthopic that hellish things and not blessings must be the inheritance of man. He does not confuse the good with the bad, and He does not work all the good according to His council to any ultimate evil.

Rather, God works all things (even the bad) to ultimate good. Men alternately, twist things backwards, having God no better than the worst of men, who make foolish and regretful mistakes, change plans, never practice what they preach and who break promises.

Furthermore, men make themselves a God who wills what He does not get and gets what He wills not for - an omnipotent Being with all the power to do so, and do it right, but does not.

Eph. 2:5, 8; 3:21
GOD'S PURPOSE BASED ON A GIFT

"By grace are you saved, through faith; and that not of yourselves; [it is] the gift of God."

The atonement upon all Mankind, as exemplified in newly born babies, is that gift of atonement to humans that no man can merit by any act of volition whatsoever. God said, grace through faith is "not of yourselves (i.e. nothing that we earn or merit); it is the gift of God (without discrimination) and not of works. We can do nothing to get it (merit it), nor do anything against it to not get it or lose it (demerit). Human effort has nothing to do with God's gift to us, "lest any man should boast" (Eph. 2:8, 9). It is God "Who hath saved us (all humans, whether we know it or not), and called us [i.e. "the many are called"] (Matt. 22:14), with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9). This is interesting for this suggests that the gift is that atonement "light" that every man is born with, and it is by that "faith" that everyman is given a measure of that every man will come to believe.

Paul taught that the salvation of the Gospel is a gift of God to ALL humanity through faith, to be testified to each human being in each ones due time (i.e. few are chosen along the way - but with each one in their due time and order of election). Everyone has been given a measure of faith, whether they know it or not. For, not only God's grace is a gift, but the faith we receive is His gift to each of us as well, for otherwise, where would we ever get such faith at all to even begin to desire such grace? These gifts are not "offered" to all, but are applicably "given" free to all. These gifts were given to us all even before the world began and before we were ever born. The truth is written on our hearts at birth and there is no excuse for unbelief. Impossible? Not to those who know that "nothing is impossible with god."

2 Tim. 1:9
ACCORDING TO HIS PURPOSE NOT OURS

"The one saving us and calling us: A holy calling, not in accord

with our acts, but in accord with (His) own purpose and the grace being given to us in Christ Jesus before times eonian."

Salvation is not derived from our any aspect of our actions. Christ is the one saving us all. The Lord is calling us all. It is a Holy calling and an irresistible one, because it is not of our doings, but of His divine "willing" it. Such was given to us all "before times eonian." -- before the ages began! Surely, this explains why all babies are covered under His atonement, without having any reasonable say so in the matter. The fact that God "willed" ALL to be called, chosen, and atoned for, "before the eons," tells us three things. First, that this is applied to all humans of all time. Secondly, that there is no mention of this application of the atonement being threatened by any powers or principles. (Rom 8:38-39). Thirdly, that what infants have been given at birth continues to be true for them into adulthood. Believing and "being saved" must therefore mean becoming enlightened into an awareness or realization of (this) imputed gift, by God implanting the atonement in us. This is truly the Good News. We do not have to fear eternal damnation from our varied degrees of rejection, fits of displeasure, doubts, or disbelief, for such even exist with believers! For The Apostle Paul prays, "*Help me in my unbelief*." And, what unbelief is it that Paul has that is any different than anyone else? [See Titus 3:5 "*Not out of works in the righteousness which we do, but according to (His) mercy He saves us, through the bath(ing) of again-becoming and up-newing of holy spirit."]*

Rom. 5:9-10
JUSTIFIED BY HIM ONLY

"Much rather, then, being now justified in the Blood of Him, we shall be being saved from indignation, through Him...we shall be saved in His life."

Being now justified by His blood all Mankind will be saved from wrath through him... we (Mankind) will be saved by His life."

Acts 13:47
HE IS THE LIGHT OF THE NATIONS

"I have appointed Thee to be a light of the nations; for Thee to be salvation as far as the limits of the earth" (CLV).

"I have set thee (the believing) to be a light of the Gentiles [all the unbelieving nations of people], that thou shouldest be for [a messenger of this Good News] salvation unto the ends of the earth [all Mankind]" (KJV with interpretations).

Here, this message of salvation is to reach the far limits of the earth, encompassing all of humanity as symbolized by "the nations."

Jn. 4:42
SAVIOR OF THE WHOLE HUMAN COSMOS

"And they said, 'Now we believe; no longer because of your speaking, for we have heard him ourselves and we know that this truly is the Anointed One, the Savior of the world."

What did Jesus tell these men of Samaria about Himself? Did He simply say that He came to save the people who trust Him? If so, why would they come away saying that Jesus was "the Savior of the world?" The answer to these three questions comes by listening to the men whom Christ Himself had evangelized. Surely, they were repeating exactly what Christ had proclaimed. In addition, if Christ had told them that He was the Savior of the world, who are we to revise, reject, or qualify that statement? Who are we to rephrase it that Christ is " the Savior of part of the world?" - [G. HOWE]

The expression, "Savior of the world" means just that. This evangel is not some take it or leave it snake-oil product offer, but it is a statement of an applied fact. Just like Paul Revere, riding through all the colonial towns proclaiming the British are coming, so the message of the Good News is an evangelical 'proclamation' or 'declaration' of an event taken place on all our behalf.

Is. 63:9
BY HIS LOVE AND PITY

"...In His love and in His pity He redeems them..."

Who is God speaking of when He says "them"? Is He talking only about the Nation of Israel? No, God includes all Israel, all Gentiles, and that means all Mankind. For, who is there He does not take pity on, if He treats all equally and plays no favorites? Who did Christ die for?

Lk. 1:68
GOD MAKES THE REDEMPTION

"Blessed be the Lord, the God of Israel, for He hath visited, and makes a redemption for His people,"

Who are Christ's people? Yahweh's blessing of Abraham is a blessing, which eventually, through David, comes to embrace the whole world of man, in Jesus Christ. The Apostle Paul makes this very clear.

Gal. 3:13
CHRIST DOES THE RECLAIMING

"Christ reclaims us out from the curse of the law, becoming a curse (accused) for our sakes (on our behalf), for it is written,

'Accursed is everyone hanging on a pole',"

Christ has redeemed all of humanity from the curse of the Law [i.e. the impossibility that good works in following the law will obtain righteousness and salvation], being made a curse for all of humanity (in His work), making what is impossible for us possible by keeping the Law on our behalf.

1 Pet. 1:18-19

"...being aware that not with corruptible things, (such as with) silver or gold, were you ransomed out from your vain behaviour, handed down by tradition from the fathers, but by the precious blood of Christ, as of a flawless and unspotted lamb."

The believer must know that men are not redeemed and reconciled by any corrupted thing, such as with gold, silver, animal sacrifices or living by the law through good works, nor even by corrupted human intentions and a selfish desire to escape Hell!. It is only obtained with the precious blood of Christ, as symbolized by the Old Testament sacrifice of 'a lamb without blemish and without spot'. It is ONLY a free gratuity on God's part, a free gift, given totally freely without contingencies to all men, whether they are aware of it or not.

Babies have this upon them, and they are NOT aware of it! When does God 'remove' this as some say about adults?

Ps. 103:4
PURPOSE TO REDEEMED ALL FROM RUINATION

God*, "...is redeeming your life from ruin,...(and) is crowning you with benignity and compassion."*

The Psalmist is saying that God is the Savior of "you," a pronoun we should take to mean "any and everyone who reads this, even those who never do. It is a general statement of the "well-message" toward all men. Who is redeeming humanity's life from destruction, Who is crowning humanity with loving kindness and tender mercies. This is a universally applied crowning, for all men, and especially, but not exclusively, for those that believe. It is of interest to note that this verse is directed not at just a few who might be reading it in times past, but is a general proclamation to all people.

Ps. 103:9

"He retaineth not His anger for (the) ever, because He delighteth in mercy."

Scripture teaches that God's anger is discontinued in favor of mercy, and ALL damnation is put to an end. This is His 'delight' to give ALL His mercy. It is NOT His delight and "good pleasure" to torture the majority of humanity in an eternal burning pit of anguish.

Ps. 130:7, 8
PURPOSE TO RANSOM ALL FROM SINS

"Wait, Israel, for Yahweh; for with Yahweh is kindness, and with His abundant ransom and He will ransom Israel from all its depravities."

"Let Israel hope in the Lord; for with the Lord there is mercy, and with Him [is] plenteous [unlimited] redemption. And He WILL redeem [all] Israel from all his iniquities."

All Israel is an Old Testament typology of "all people given over to Christ," by the Father = all Mankind. Israel and all others are to trust in the Lord and to wait for Him because His love does not falter and His redemption has no limit. This verse is a harbinger of blessing ahead for all—even the gentile nations, as stated by Christ in Matthew 12:21. -- [G. HOWE]

Rom. 3:23, 24
ALL "SIN-FILLED" = ALL "TO BE SAVED"

"For all [Mankind] *have sinned and are lacking of the glory of God* [and ALL that have sinned are thus ALL], *bring justified gratuitously in His grace, through the deliverance which is in Christ Jesus."*

For ALL (Mankind) 'have Adamic sin', (fallen and imperfect), and thus ALL equally fall short of the perfection of God; wherefore, ALL are also being justified freely by His grace, through the redemption that is in Christ Jesus. Dr. Clarke said, "All are equally helpless and guilty; and, as God is no respecter of persons, all human creatures, being equally His offspring, and there being no reason why one should be preferred before another, therefore His endless mercy has embraced all!"

Where did it ever say that any of Adam's children had a say so in whether they wanted to be a sinner, not to mention any say so wanting to sin? Thus, where does it say that man has any choice in being atoned for? This is very different from being saved or woken up and enlighten with the knowledge of the truth of the Good News of the atonement, in which we surely have some choice. Now, God makes "the many" stubborn and hardheaded (Rom. 11:32).

However, these self-same "made-stubborn" are fully aware of the differences, after they hear the gospel. It is God Who makes them "un-stubborn' and "the called," and to become the chosen in due time (2 Tim. 2:10). It is not man who does this, but Christ who makes this decision! Men today have no say in what Adam did to bring death to all, any more than, in what Christ has done to bring life to all. One broke the law and brought the death, and thus, even so, another kept

the law and brought life. Both are gratuitous; the first (death) continues to be applied to all with no choice, while the second (life) "super abounds" to encompass the entire human race (Rom. 5:15), without any choice - typologically. There were no exceptions or limitations to what Adam did and neither should there be in what Christ has done!

As one perfect man's SIN of selfishness brought death to all, even so, one man's righteous act of sacrifice brought life to all that are lacking the glory of God. It is clear that absolutely everybody has sinned (verse 23), and it is thus clear in verse 24 that the "all" who have sinned are going to be justified by Christ's redemption!

The redemption of all is a "done deal" by God's grace, mediated through Jesus Christ. Verse 24 should always be quoted when we quote verse 23; there is no break in the Greek text.

The "all" who sinned (verse 23) are the same ones who are going to be justified freely by the grace of Christ in verse 24! "All" who have sinned is comprehensive, including all humanity except Jesus Christ. The Greek verb "justified" (verse 24) has the same root as the "justification of life" which comes into all humans—see Romans 5:18. The word "redemption" is the same as the Greek word for "ransom" used by Paul in I Timothy 2:6 to say that Jesus has given Himself as "…a ransom for all human beings." Many Christians can quote Romans 3:23: "For all sinned and come short of the glory of God." However, not many know of verse 24, ("being justified freely by the grace of Him") nor do they realize that it follows verse 23 without any punctuation marks. Do not dwell only on Romans 3:23. Try to see the fact that the "all" that have sinned is only one-half the statement. Give glory to God for showing that the very same "all" [who sinned], is the very same "all" who will eventually be redeemed and justified by the grace of Christ, for He says these "all" are "being justified freely by the grace of Him." -- [HOWE]

THE WILL OF GOD

Is God willing to prevent evil, but not able? Then he is not omnipotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Then whence cometh evil? Is he neither able nor willing? Then why call him God?

– Epicurus [341–270 B.C.]

The big debate in the Church today, when it comes to the question of the sovereignty of God and that of man, is who takes precedence over the other? This is an important question, as it affects our view of God and His grace, and His mercy. Does God have ultimate power, will, authority, and rule over man in deciding his ultimate destiny? Or does man have some equally perfect equivalent sovereignty (gift of God) that binds God to necessary neutrality, powerless and helpless to change anything about our disbelief? Is it ultimately our "will" that decides our ultimate destiny or is it God's "will" which secures our hope and promise of salvation?

One of the ways people destroy the truth about God's will in the matter of things is through political filters. If one looks through the eyes of a democracy they may see God as a voting booth - where we campaign and win votes for Him hopefully believing He will be good to us, change our lives, our government and our bank accounts. Others may see God as egalitarian - someone very hard to find in this country. Still others see God communistically and figure (wrongly) that He is not a God of blessings, especially profitable ones. Some suppose Him a separatist and sectarian. Others play with concepts of God as exclusively theocentric with no real care for man, but only as a toy, to abuse, to break, and then throw away.

It is no new thing that man sees God through different colored glasses. Paul said we see through an opaque glass. Problems do derive from false concepts of God. Few see God as Holy Scriptures depict Him - a Monarch, a Sovereign King and Ruler of His Empire! The Bible makes it clear that we are His subjects. We are the peasants, the Publicans, and the merchants under His rule. Unlike the belief of a large part of tradition, He is not a Bellhop, a wish-master nor a slot machine.

We do NOT make deals with Him nor slip quarters into Him and gain a payday. A huge portion of belief, no matter what the variable, has God catering to partialism. What if a person does not stuff a quarter into the cosmic slot machine? The person does not get the treat. Though we do have a freedom and will very able and capable in acknowledging God's Sovereignty, in no way should we mistakenly assume His Sovereign decision is contingent upon what we think.

We are to look to God as a king with a kingdom and our livelihood as under monarchic rule. This becomes an important key to interpreting His character and our relationship to Him. This is also very important for understanding our own personal character. If we were to understand our own nature, we of course would never misunderstand God. It is said, “Like Father, like Son.” If we see ourselves as special, we cannot help but see Him as partial and favoring. If we see ourselves as equal to others, we cannot help but see God as fair and just.

There is only one sovereign King. Though we may be like Him “as little gods,” He has told us that “we shall die like the princesses of the earth" (Ps.82.6-7). We are not a Sovereign Creator, nor are we an ultimate King. We are like a prince who has some power, but that power is under the royal rule of a greater King. Whether a lord, a vicar, or prince, we are subjects, and very subject to a strict sovereign will as we shall see in the following studies.

None of us can alter the sovereign’s will or the sovereign’s plans. Nor can we prevent His right and power to arrest and convict. A Sovereign being has ALL the rights to arrest a subject, put the subject on trial, and convict him of criminal activities. To deprive God of such power, the will or 'right' to do so, is to put God under arrest. It is more than apparent that the majority of religions have arrested God and dethroned Him in His will to save all, by blabbing human free-will as superseding God’s will.

Only GOD is ‘Sovereign’ with the absolute power to ‘arrest’, ‘prosecute’ and’ convict’ arrogant humanity as He sees fit. It is He that purposes ALL things (Jer.4:28; Eph.1:9). God truly does what He wants, what He pleases, and what He wills. Those who say, He is subject to us, His decisions are contingent upon us and that He cannot thwart a man's will (although he has the omnipotent power to do so), are wrong.

God will do what He wills to do and it is for our benefit. God created everything because He willed to do so. God created MAN, because HE WILLED TO DO SO and for His pleasure. It was PLEASURABLE and it was VERY GOOD. God is perfectly and righteously selfish and for our benefit, and for His good pleasure. God is possessive and protective for OUR benefit. Finally, God is 100% LOVING and Merciful for our benefit. When it comes to saving that which was lost, God is 100% saving, specially and specifically as well as in general.

What therefore is God’s “will” for Mankind? Is it to save only some as tradition supposes or to save all, as the Scriptures teach? To establish the will of God and thus His salvation plan, the Rev. Asher Moore said, “*the Scriptures also speak of a salvation that is not*

universal, but special. The living God 'is the Savior of all men, especially of those that believe." Yet, he clarifies that there is also a common salvation that all Mankind shall be made partakers. He said, "*This salvation consists in the deliverance of the whole creation from the bondage of corruption [restoring it all] into the glorious liberty of the children of God*." He said, according to Scripture, "*All [human beings] shall be raised through Jesus Christ from sin, death and corruption, and [eventually, if not immediately] made equal unto the angels of God in heaven.*" For, he points out that "as in Adam all die, even so in Christ shall all be made alive."

This is a heavenly and immortal life, of which all shall partake in the resurrection state. It is the common or universal salvation he says. He sees that, such an expression as "in Adam all die, even so in Christ all are made alive" delivers an understanding of equality between the (all) inclusive application, not only of death, but of life!

In addition to all this, the Rev. Moore clarifies that, "Believers in Christ experience a special salvation, which comes through sanctification of the Spirit and belief of the truth— and which is enjoyed in this present life,... It is by confounding these two aspects of salvation together and making them one, that many persons fancy that they find 'a great principle,' which will not allow them to believe that God 'will have all men to be saved, and to come unto the knowledge of the truth.' " He supports this with the Apostle Paul saying in Ephesians (2d chapter) "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God." This is special salvation deriving from faith, and which none but believers can enjoy. It is a present-tense salvation. But, eventually and ultimately, salvation is gifted to all men.

Moore continues by clarifying that, "persons dying in the age of infancy can know nothing of such salvation—because they never believed the truth, nor exercised faith in Christ." In other words, we must ask, "What does God do with these persons?"

Well, others die in old age no differently than the infant - they know nothing of such salvation, nor the message of it, nor that they should believe and exercise the faith they unknowingly have been given. Maybe all that they could know is fishing and digging for roots. The total disregard for this analogy leads so many to believe that the ignorant fool and infant will not inherit the same blessing.

Nevertheless, without any support from traditional doctrines, (most) people hope and trust that these poor souls too will somehow be made partakers of what God has promised - in this case, to our entire human race. There is though, plenty of support for this hope. Notice, Christ is declared to be "the Savior of all men." They whom have died in such a state, fortunately, will also receive the heavenly

inheritance, but unfortunately, without ever having enjoyed it by faith here and now. And such, we hope (at the restoration of all), will be the case even with those that now blatantly "reject" the Son of God, and are strangers to all the peace and joy of his holy religion.

Mr Moore said that "We cannot believe that any declaration of the word of God was ever intended to contradict and falsify any other declaration of that word. And when the apostle declared that God is specially the Savior of those that believe, he did not surely mean to intimate that the previous declaration, namely, that God is the Savior of all men, is not strictly true. Both declarations are true [applicably]. And indeed if God were not the absolute Savior of more than those who are specially believing, [then] what sense would there be in saying that he is the special Savior of those that believe? In what would the special salvation consist, if there were no other salvation? If there is but one [type of conditional] salvation, it cannot be special. And it is therefore plain from the language of the apostle that there is a common salvation of which all men shall partake—and there is also a special and present salvation, which none but believers can enjoy, and which is in fact the result or the fruit of their faith.

Dr. Clarke explains the misconception of tradition, in that, if God is actually saving the ones that believe and not any others, (as it seems to say in the declaration "Especially of those that believe") then it would appear that what God intends for all, he actually only gives to those especially believe in Christ, albeit, the fact that he died for the sins of the world, "and tasted death for every man."

According to this notion, Dr. Clarke comments: "God intends salvation for some upon whom he will never confer this blessing." That is, he intends salvation for all, but is not motivated to do it for all! He says, that "These are marvelous intentions, indeed! But we must doubt the right of any man to impute such a jumble of nonsense to the living God.

The apostle does not say 'God is not the Savior of all men, but only of those that believe.' No, he plainly teaches a very different doctrine—for he declares that 'God is the Savior of all men,' and also 'the special Savior of those that believe.' Believers will not only be blessed with that salvation of which all who die in Adam shall partake—but they also enjoy a special and present salvation through faith in the truth..."

It may not be improper briefly to notice the Scripture usage of the word 'specially.' The Apostle Paul says, (Titus 1:10) 'For there are many unruly and vain talkers and deceivers, especially they of the

For examples in support of this correction, Dr. Clarke asks his readers, "Now, did the apostle mean that they of the circumcision were the only unruly and vain talkers and deceivers? Certainly not—but

they in particular sustained this hateful character. Again, he says, 1st Tim. v. 17, 'Let the elders that rule well, be counted worthy of double honor, especially they who labored in the word and doctrine.'

It is plain that the apostle would have all the elders that ruled well counted worthy of double honor—but more particularly they who labored in the word and doctrine. Once more, he says, 2 Tim. 4: 13, 'The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.' Now did Paul really want his cloak and books, or did he desire nothing but the parchments?

Dr. Clarke expands upon this by illustrating: "Suppose Timothy to have come to Paul, and the weather daily becoming colder, Paul asks, 'Where is the cloak I sent for?' '0h,' says Timothy [Traditional Orthodoxy], 'I did not bring you either the cloak or the books, because you said in your letter "especially the parchments" — and that showed plainly enough that you did not really mean that I should bring either the cloak or the books, (though you mentioned them both, but with a sort of unmeaning intention,) but to actually bring the parchments only.' How do you suppose, reader, that the apostle would have liked that kind of rhetoric?"

The Rev Moore points out that the word 'specially' in the last clause of the passage to which he has given particular attention, was not intended to disprove the former part of the passage. It is just as certain, according to the testimonies of the Scriptures, that God is [literally and applicably] the Savior of all men, as that he is specially [literally and applicably] the Savior of those believing. – [Doctrine of the Bible: Chapter. XIV, p. 191. By Rev. Asher Moore, 1947]

THE PERFECT WILL OF GOD

So, what exactly is the perfect "WILL" of God (Rom. 12:2) but that He is willing all men to be deliver from this evil present world? (Gal. 1:4). It is the Will of God that all men be saved (1 Tim. 2:4). By "all men," in this passage, is undoubtedly to be understood all the human race. Salvation comes through the belief of the truth. God wills that all men should come to the knowledge of the truth, and be saved thereby.

We who do know this truth are to pray for the salvation of all men, and say, as Jesus said, "Thy WILL be done on this earth as it is [willed] in Heaven" (Matt. 6:10). Adam Clarke says, "Because he wills the salvation of all men, therefore he wills that all men should be prayed for"; as in 1 Tim. 2:1. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." Would God inspire the hearts of his saints to pray for the salvation of all Mankind, if he were willing they would not all be

saved ?

Jesus came to do the will of God. “My meat is to do the will of him that sent me, and to finish his work” (Jn. 4:34). “Lo, I come to do thy will, O God” (Heb. 10:9). The will of God is, that all men shall be saved. This is his will, by way of distinction and preeminence. Jesus came to do this will. He came as a Savior and as the Savior of all Mankind. He came as the good Shepherd, to seek and save that which was lost. Because all Mankind was lost, He came to save all men present, in the past, and in the future – all that will ever be born. Jesus gave himself a ransom for all; he tasted death for every descendant of Adam; and unto him, at last, it is willed that every knee that has ever been born shall bow, and that every tongue that has ever flapped shall inevitably confess him Lord, to the glory of God the Father. Such is the way in which Jesus does the will of God. And Jesus said, “I shall draw all unto myself.”

The will of God cannot be resisted. “He doeth according to His will in the army of heaven, and among the inhabitants of the earth ; and none can stay His hand, or say unto Him, What doest thou?” (Dan. 4:35). Who can resist a being of Almighty power? What God wills to take place, must take place. He wills the salvation of all men because it is right. A God of purity cannot desire endless sin and rebellion. If He wills the salvation of all men, He wills all the means by which it shall be accomplished ; it must therefore take place.

God has no other will besides the will to save all men. “He is in one mind, and who can turn him” (Job 23:13). In other words, who can make Him change His mind from being the Savior of all to being the Savior of only some? - [Ref. Whittmore]

God has a “will” just as He created man in His image with some form of “self-will,” and His will is to be done on this earth as it is in Heaven. Now, what is His will on earth as it is in Heaven, other than He wills all men to be saved and come to the knowledge of the truth? Is His will that some be saved and the rest not? Is His will that many not be saved and the rest are free to come for it? No, His will is for all humanity to be redeemed and reconciled to Him, through the drawing of His son Jesus Christ in His resurrection. There should be no question about this, but there is. A majority believe that His willing of all to be saved is contingent upon certain things and that because of these contingencies most shall never see the salvation of God. Apparently, these contingencies are the very obstacles and the causes of so many temporary failures.

PREDETERMINED WILL OF GOD

God has all the power to accomplish His desired original will, to have all people with Him. (1Tim. 2:3-4). This is the original “Blessed

Hope" for all Mankind, spoken of by all the prophets, and this Glad Tidings of Great Joy is not impossible for God. (Lk. 1:37). His mercy endures no matter what, for what He wills to do, He does, and what He does cannot be thwarted. (Ps. 136; Job 23:13; and 42:2). Even where the most heinous sins abound the greatest, it is all within His will that grace must abound the more (Rom. 5:20). To accomplish this, He draws (drags) all to Himself in Christ, while atoning for the SIN of the whole world, and not merely for believers only, but all the families of the earth! (Jn. 12:32; 1 Jn. 2:2; Gen. 12:3). If there is anything of a permission - the permissive will of God - it is a permit only to will what is not ultimately opposed to God's will. Otherwise, we have the wish-maker wishing the wish-master not to be the master of wishes.

This is the blessing coming upon all Mankind in the work of Christ - the triumph of pure grace. What a wonderful sight it shall be to see all humanity singing praises to Him. (Ps. 66:3-4). For all will then see that He is greater than the Adversary that was in the World damning people. (1 Jn. 4:4). His perfect love casts out fear, and it casts out all the causes of fear. His love is the wholesale destruction of the Devil's works, sin, death, and Hell (1 Jn. 3:8; 1 Jn. 3:8; 1Cor. 15:26). It is reasonable to assume that sense the Adversary, the Ole' Devil himself, is a great one and God is greater than He is, then is not God even so, greater in power and mercy against our adversity towards Him? The answer is an affirmative one, for, "The LORD God (is) merciful and gracious, long suffering and abundant in goodness..." (Ex. 34:6), "slow to anger, and of great kindness, and forsaking not" (Neh. 9:17), "whom will not forsake, nor destroy" (Dt. 4:31), "and will not turn away [His] face from you" (2 Chron. 30:9), "and will not keep His anger forever." (Jer. 3:12) God's apparently controls all things and works all things to the good - for the benefit of those who love Him and according to His good council. He even blesses and gives gifts to the rebellious ones as well as the righteous (Ps. 68:18), and has mercy and compassion on the ignorant (Heb. 5:2). Moreover, what His soul has yearned for He shall do. (Job 23:1). And, this is the salvation of all Mankind.

Let us not question the Almighty Sovereign Creator who, put TWO trees in the Garden, left the back door of Eden open; let the Serpent come and go there; hardened Pharaohs heart; created good and evil; make some for honor and some for dishonor; put a lying tongue in the mouths of His prophets; told the servant to misappropriate the colt for Jesus; permitted the Jews and Romans (to their dishonor) to crucify Christ; sent Satan to destroy all of Jobs possessions; killed all the innocent first born of Egypt, rather than the Pharaoh himself!; slaughtered all the Egyptian stoolies in the Red Sea; loves (purposes) some and hates (restricts) others; makes some rich and makes some

poor; is not the author of confusion; stiffens all that he may have mercy for all; blinds some (Jews) to bring light to others (Gentiles); works ALL to the good; saves ALL flesh; draws ALL men to Himself; is within ALL and through ALL; will be ALL in ALL; and, WILL save all Mankind!

Job 23:13
WHAT GOD WILLS HE OBTAINS

"Yet He is one, and who can turn Him back? What His soul has yearned for He shall do."

The Limitarian lip-servers attempt to weaken the force of biblical universalist theology from the "desire of God" by pawning off the substitute word "desire" as a passive hope. However, something must be said against this. It must be established as an important truth, that Yahweh desires the salvation of all men. For the scriptures positively declare that whatsoever God desires, "that He doeth" (Job 23:13). They cannot deny that God does whatever He desires otherwise they deny the Bible! He will in his own time save all men, because He "wills" all men to be saved. (1 Tim. 2:4) With man, desires, wants, wills, hopes and needs may in many cases, be in conflict, but with God, they are all synonymous terms. There are no conflicts in God nor loose ends or gambling chances. Chaos does not rule God nor does chance. Though pool balls do bounce around in apparent random chaos, there is only one hole for them to go in and the table is tilted in God's favor. No human will or desire can turn Him back, shun Him away, or deny Him His yearnings.

But, the newspeak soothsayers, instead of acknowledging the irresistible force of this argument and yielding to the truth, strive to raise sophistical obstacles in man's present condition and nature to show that God's desires are not 100% accomplished! In other words, they labor with all the talents of sophistry they possess, to build up an atheistically argument, which makes Him utter wretched falsehoods, when He declares that He gets what He desires.

Now, we humbly submit that when the Creator has declared that He desires to have certain things, and that whatever He desires, He gets, it is most irreverent and unreasonable to commence raising objections, and to take the strange ground, that because we cannot see with our limited capacities the ways and means by which God will satisfy his desires, therefore He will never satisfy them! The hell-messengers insist God will not get whatever He desires, when the Bible declares He surely will. We insist though, that because the Bible says He will, God will get what He desires! "Now if anyone of you is lacking wisdom about this, let him be requesting it from God, Who is giving to all [men] generously and is not regretful, and it shall be

given to him" (James 1:5).

Matt. 6:10
GOD'S WILL, NOT OURS

God inspires the hearts of the good to pray for the salvation of all men, and say, as Jesus said, *"Thy kingdom come. Thy will be (come) done, as in heaven, on earth also."* This WILL to be done (Matt. 6:10) is "...He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" Dan. 4:35. *"He works all things after the counsel of his own will."* (Eph. 1:11) The will of God, then, will be done. No power can defeat it. It is certainly a doctrine of revelation that our God will save all men for this is His WILL to be done. --[MANFORD]

1 Tim. 2:1, 2-7
PRAYING IS REAFFIRMING GOD'S WILL

"I am entreating, then, first of all, that petitions, prayers, pleadings, thanksgiving be made for [the sake of] all Mankind, for[the sake of] kings and all those being in a superior station, that we may be leading a mild and quiet life in every(all) devoutness and gravity, for this is ideal and welcome in the sight of our Savior, God, Who wills that all Mankind be saved and come into a realization of the truth. For there is one God, and one Mediator of God and Mankind, a Man ["human"], Christ Jesus, Who is giving Himself a correspondent Ransom for [the sake of] all (the testimony in its own eras), into (for) which I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the nations in knowledge and truth."

Would God inspire the hearts of his saints to pray for the salvation of all Mankind, if He knew they would not all be saved? Because God wills the salvation of all men, He thus wills that believers should praying for each and every one of them in acknowledgment, from our loved ones to our enemies, for good people and for the wicked. We are not to be partial in praying for people. We are to pray for all human beings not hoping they might get saved, but in acknowledgment that one day they will be saved.

God WILL have all be saved: Paul directed Timothy, based on the above truth, to pray and give thanks for all men, which is agreeable to the will of God in having "all men to be saved," for, it was God who had appointed a mediator to give himself "a ransom for all." Paul's argument in this place can be restated as follows: "I exhort first, that supplication, prayers, intercession, and giving of thanks be made for all men. None is excluded from the divine favor; all have something to be grateful for; for God is kind and good to All. He will have all men

to be saved, which is the highest proof of his regard for all men; and to this end, He has sent his Son to die for all men, in execution of the divine purpose to bring all to the enjoyment of salvation. Hence, we may rest assured that all flesh shall see His salvation in that day, albeit the hell that many shall go through to get there. Some may think I am lying and spreading a false gospel, but I say to you all, that any other gospel other than this is THE LIE, and I am not lying to you. - I speak of the consummation and the reconciliation of all the nations, in knowledge and truth, whereas there are those who teach otherwise, in ignorance and falsehood."

We are to pray for the Dammed: We are commanded to pray for all. "I exhort, therefore, that supplication, prayers, etc., be made for all men" (I Tim. 2:1). God would not require us to pray for all if it were not his purpose that salvation should be universally enjoyed, although Limitarians contend for this absurdity, that the all-wise God command His creatures to ask Him to grant what is not, never was, and never will be, his intention to bestow!

Oh, how inconsistent is this traditional error!

None can obey the divine commandment, which is, to pray for all men in faith, unless they believe in universal salvation. The Calvinists can pray in faith for the elect only - because they cannot pray for the damned. Arminians can pray in faith, but can only expect a few to choose. Thus, they also cannot pray for those who God will damn. But, the Biblical Universalists can pray for the entire human race [both the living, the dead and the damned], and that, too, in full faith, without wrath or doubting, and expect all to be reconciled. They are the only class of Christians who do obey both of these divine injunctions, and whose faith corresponds with their prayers. Let this be remembered.

God Ransoms All: What is "ideal and welcome," or "good and acceptable" in the sight of God for men to have peaceful, honest, and righteous lives, and to reaffirm their salvation is our supplication, prayers, intercession, and giving of thanks towards ALL humans, all kings and ALL superiors.

We are commanded to pray for all men (1 Tim. 2:1); to pray for our enemies even for those who, despitefully use us and persecute us (Matt. 5:4), to pray in faith; for we are told that whatsoever is not of faith is SIN; (Rom. 14:23) to lift up holy hands and pray without wrath and doubting (1 Tim. 2:8). In our prayers, we should be in willing agreement with God that all men be saved just as God is willing all humans to be saved (eventually), and to know the truth. It is stated very clearly that there is ONE GOD, and that Jesus is the Mediator that gave Himself as a Ransom for ALL human beings, for He stands vicariously between ALL humans and God, His Father.

Thus, the thanksgivings we are making for all humans, all kings,

and all those in superior stations is because they are all ultimately to become 'universally' reconciled IN CHRIST. As God is love, "...it must be his will that every human be saved. An infinitely good being could have no other will. And as He is infinite in knowledge, He could not so will unless He knew all would be saved. He could not will that that should take place, which He knew never, would" -- [MANFORD].

How could there be any thanksgivings made relevant to all humans if all humans are NOT ultimately reconciled? How can we pray in faith for the salvation of all men, unless we believe that all will be saved? Why pray for all men if God has determined that not all shall be saved? How could anyone give thanks in light of the eternal damnation of a single soul?

The above passage says "ALL," and as it has been willed to be so, all men will come eventually into this realization of the truth as the Ransom encompasses ALL of humanity "in due time" or "by the end of the eons." Surly, this will happen before the conclusion of the eons. The fact that we are required to pray for all men (without the false idea of only a few being saved, but rather that all men are willed to be saved), and to do so in faith, nothing doubting, is a strong proof of the great hope and doctrine of universal reconciliation.

God is Enlightening All Mankind to this Knowledge of the truth: God wills all to be enlightened (1 Tim. 2:1-6) and He is bringing this salvation or Glad Tidings knowledge to all the people (Luke 2:29, 32) so that the world will believe that Christ was sent (Jn. 17:20, 23) to restore all (Acts 3:20-21) as the ransom for the sake of all (1 Tim. 2:16), for God's will is for none to perish (2 Pet. 3:9; Jn. 16:13). And, His will in this matter does not change (Mal. 3:6 and James.1:17) for it is a promise and He keeps every promise he makes (Josh. 23:14).

(1) "thelon" WILLING: "is-determined ,'' "decides to-have and does" Strong's G2309.
"thelei" (He/She)-IS-WILLING: "is-determining" G2309.
"thelema" "a determination" G2307.
"a choice made" "a decree." Strong's G2307.
"thelesantas" "Willing," "thelein" "TO BE WILLING."

Heb. 10:9
GOD HAS A FIXED WILL

Jesus came to do the will of God.

"Lo! I am arriving to do Thy will, O God! He is dispatching the first, that He should be establishing the second."

And what is "Thy Will, O God!" other than His willing all me to be saved? What will is it other than His drawing all men unto Himself? What will is it other than Christ came to save all and not to judge?

Jn. 4:34
GOD'S WILL TO BE FINALIZED BY CHRIST

"My food (job) is to do the will of him that sent me, and to finish his work. ' Lo, I come to do thy will, O God."

Now, what is the "will" of God? The will of God is that all men are to be saved. This is His will, by way of distinction and pre-eminence. Jesus came to do this will. He came as the Savior of all men. He came as the good Shepherd, to seek and save that which was lost. He came to save all men, not only those who lived on the earth while He was here, but all who lived before and all who have since lived, and all who shall ever live.

Lk. 11:2 (1 Tim. 2:4)
THE MEANING OF "THE FATHER IS-WILLING" - GOD'S WILL ON EARTH AS IN HEAVEN

"Our Father which... Thy WILL be done, as in heaven, so in earth." (CLV)

"Who will have all men to be saved, and to come unto the knowledge of the truth." (AV)

Does "the Father is-willing" mean that God is "wishing" for things to happen or that He "decrees" and "determines" things to be? In regards to Mankind, what does the biblical expression "the Father is-willing" mean? Does it mean God has a "wish," "desire," or "hope" of some sort for people, as many teach? Alternatively, does it mean God is "determining," "decree-ing" and "establishing" a plan?

Strong's defines the idea as "determined" (G2309) with the understanding of someone "making a choice, doing it and cannot be stopped." In God's case, what He wills, He does, and what He does He finishes." For, "the gifts and calling ("will") of God are irrevocable" (Rom. 11:29). [See below for a full list of the different uses of the root "thelo." (1)]

Let us read two important verses using the word "will" and see what God says about the universal reconciliation and ultimate salvation of all human beings.

GREEK WITH TRANSLITERATION

pater	**hEmOn...**	**genEthEtO**		**to thelEma**	**sou**	
Father	of-us	/ let-it-be-being-become /		the WILL	of-you	
hOs	**en**	**ouranO**	**kai**	**epi**	**tEs**	**gEs**
/as	in	heaven /	AND	ON	THE	LAND (also) (earth)

LITERAL TRANSLATION

"Father of-us, let it be being "become" the WILL of-you as in heaven and on the Land."

ENGLISH SYNTAX

"Our Father, let the WILL [decree] of yours [be] being done in heaven and also on the earth."

["thelEma" - Strong's G2307 thelema, thel'-ay-mah from the prolonged form of G2309;

"A determination" (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination.]

In addition, what exactly is GOD'S WILL in heaven to be done ALSO on earth?

1 Tim. 2:4
GOD WILLS ALL MEN TO BE SAVED

"Who wills that all Mankind be saved and come into a realization of the truth." (CLV)

This is God's "will" in heaven, to have all men be saved. Where else would God be "willing" other than His heaven? On earth! Even though it may not appear so to our eyes, our senses or to our reasoning abilities, we must by faith transpose His heavenly "will" here and accept that His will is being done on this earth, as it is willed in heaven – modern theology, notwithstanding.

GREEK WITH TRANSLITERATION

hos pantas anthrOpous thelei sOthEnai kai eis
Who / ALL humans / is-willing/ to-be saved and into
epignOsin aIEtheias eIthein
on-knowledge of-truth / to-be-coming
(realization)

LITERAL TRANSLATION

"who / is-willing / ALL *anthropous* / to-be-saved and / into / realization of-truth / to-be-coming."

ENGLISH SYNTAX

"Who is-willing ALL humans to-be-saved and to-be-coming into realization of- [this] truth."

ON THE WORD "thelei"

"thelei"- Strong's G2309

The word thelo, thel'-oor, ethelo, eth-el'-o, and in certain tenses theleo means "to determine." As an active option from subjective impulse; whereas Strong's G1014

"*boulomai*" properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); "to be willing" or "to be willing to accept"; impersonally for the future tense, to be about to; by Hebraism, to delight in.

God's "will" to be being "become" or "done" on earth is said here to be the same as that "WILL" He has in heaven. The Greek words used in these two passages are thelema "a determination" or "a decree," and thelei "to determine." They both derived from the same Greek concept of making a fixed and unchanging "decree." These two passages point out that God's WILL "in heaven" is the same one that He has for man "on earth," which is to "DETERMINE" or "DECREE" or, "set the determination to be done," "THAT ALL MEN BE SAVED and COME TO THE KNOWLEDGE OF the TRUTH."

Rom. 5:8
GOD IS RECONCILING ALL

Now, what is this "truth" except that ALL (Greek: "pantas," "panta," "panton") MEN ARE DECREED TO BE SAVED, and that He is going to reconcile ALL Mankind to Himself, so that He shall be ALL in all. Is this just the WISH of God that all men should be (but will not be) saved, as orthodox Christianity states in their Creeds? Or is it God's WILL ("determination") that ALL Mankind is to be saved?

The Clerics apostate creeds would have us believe that it is a passive wish and that not all will be saved, but most will be eternally damned with few being redeemed. The truth is that damnation ("judgment, "wrath") is "eonian" or "lasting-for-the-Ages" and not "eternal," and ALL men will be saved. This is because God is "reconciling all of us [all humans], even while many are still yet (un-believing) sinners (**Rom. 5:8**).

Today, many deny the Lord's prayer that the Father is of "OUR" (all Mankind's) and that it is His WILL that ALL the "anthropous" (all humans) are to become saved, and that ALL of us are DECREED to come into the knowledge [knowing this glad tiding towards all men] of the truth that salvation will ultimately and effectually be "applied" to all. This truly is Glad Tidings for all people (Lk. 2:10)

THE MORALITY OF GOD

Matt. 5:44-48
GOD OUR MORAL EXAMPLE

We are required to love our enemies that we may be like our heavenly Father. "Be perfect as your heavenly Father is perfect." It is, then, a glorious truth that God loves His enemies; for, if He does not, we, by loving ours would not imitate him. The fact that we are required to love our enemies – to be Godlike – is proof positive that God does not hate His enemies. This is deemed by some a false and dangerous doctrine; and many go so far as to say that it came from hell and that the devil is the father of it! But, it is of origin that is more respectable; it came from heaven and the God of purity and truth is its author. Jesus Christ was sent by the Father to inform the world of this very truth! It is not strange that some suppose that God will torment a part of those He loves, without relief and without end? The hawk loves the dove, the wolf loves the lamb, and they love to torment them. Is everlasting suffering and misery the fruit of GOD'S love?

What greater cruelty can be conceived than for creatures to be filled as full of torments as their capacity can hold and be confined in necessary sin and misery without end, by Almighty power?

This doctrine casts its shadow far behind and eclipses all the sacred truths of the Christian religion! In vain may we be told of the good Providence of God toward the Jews or the Gentiles; in vain may we behold the mild and beautiful character of the Savior, as "the brightness of the Father's glory and the express image of His person"; in vain may we study the justice, the veracity and the kindness of our Maker's conduct in the present world. The doctrine under review carries the universe forward to a gloomy consummation and causes all those stars of encouraging doctrine to set under an unfathomable of mystery and darkness, which seems plainly undistinguishable from an unprincipled and unfeeling despotism.

Matt. 5:44, 48, and Lk. 6:27, 36
LOVE YOUR ENEMIES

"Yet I am saying to you, Love your enemies, and |pray for (the sake of) those who are persecuting you" - Mt 5:48

"You, then, shall be perfect as your heavenly Father is perfect." - Lk 6:27

"But to you, who are hearing, am I saying: Love your enemies. Be doing ideally to those who hate you." - Lk 6:35

"Moreover, be loving your enemies, and be doing good, and be lending, expecting nothing from them, and your wages will be vast in

the heavens, and you will be sons of the Most High, for He is kind to the ungrateful and wicked." (CLV)

It is said, we must do good to them that hate us, that we may be merciful, as God is merciful. The unavoidable inference from this injunction of our divine Master is that God is so merciful and so kind that He even does good to them that hate him; and as He is unchangeable, He always will do well to them. This goodness will finally subdue the hardest heart and cause those who now hate him to love him with all their soul and strength. This passage refutes the idea that God hates and will forever damn a portion of our race. See also "Yet I am saying to you, Love your enemies, and |pray for (the sake of) those who are persecuting you" (Matt. 5:44 and Lk. 6:28; Mt. 5:44), and "Bless those who are cursing you. Pray concerning those who are despitefully using you" (Lk. 6:28).

We are all commanded to pray for those who despitefully use us and persecute us. Will He who requires His children to cherish such benevolent feelings toward the erring, forever be unforgiving to them, never forgive them, but delight to despitefully use them and persecute them, and for no other good reason than for His Divine good pleasure? If so, He requires us to be infinitely better than He himself. The modern church has swallowed pagan wisdom in believing "There is no Court of Appeals in Hell."

Lk. 6:28, 36
BLESS AND PRAY FOR THE WICKED

28. "Bless those who are cursing you. Pray concerning those who are traducing you.

29. "To him who is beating you on the cheek, be tendering the other also. And you should not be preventing him who is taking away your cloak from taking your tunic also.

30. "Now you, be giving to everyone who is requesting, and from him who is taking away what is yours be not demanding it.

36. "Become, then, pitiful (merciful), according as your Father also is pitiful (merciful)." (CLV)

We are all required to "bless those that curse us," that we may be "merciful, as God is merciful." How false, then, is the dogma which represents God as cursing forever those who are so unwise as to pollute their lips with profanity; which says, because men do wrong, God will do infinitely worse – will pour out volleys of curses upon their defenseless souls eternally! This doctrine degrades the Almighty below the most profane wretch on earth.

Rom. 12:20; Prov. 25:21
FEED THE WICKED

"If thine enemy be hungry, give him bread to eat; and if He be thirsty, give him water to drink; for, by so doing, thou shalt heap coals of fire upon His head."

Would God require us to deal thus with our fellow men if He will soon, in another world, put it out of our power to do well? We must, according to His command, ever be striving to reform our fellow men by deeds of kindness; but, we are told that in the spirit-realm, God will not permit us to obey this injunction, or regard it himself; so that what is right and holy here, is wrong and sinful there; what is obedience in this world is disobedience in the next; and therefore, it will be perfectly right for him to pour coals of hell fire, in one eternal storm, upon the heads of part of His children, and have the pure in heart to stand by and say, Amen! "A little more grape, if you please?"

Prov. 3:3
HEARTS OF MERCY AND TRUTH

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart." (AV / KJV)

As God tells us never to let mercy forsake us, the unavoidable inference is that that divine quality will never forsake him; but, according to the creeds of men, it will forsake the Eternal, or rather, He never had much of it. - [MANFORD]

THE POWER OF GOD

GOD'S AUTHORITY AND AGE-ENDURING LIFE OVER ALL FLESH

Rom. 4:21
GOD WILL DO WHAT HE PROMISES

"what He has promised, He is able to do also." (CLV)

God is almighty and nothing can defeat His purpose; nothing can prevent the fulfillment of His promise. If God were not almighty, then the world might not be saved; but He is almighty; "none can stay His hand, or say unto him, what doest thou?" and therefore, in GOD'S own time (and that is the best time), and by His own means, the whole world shall be saved.

Because God not only wills the salvation of all men; not only has purposed to save them all; not only has promised it; not only has confirmed that promise by an Oath; but also has provided the means, in the death of Christ, for the salvation of all men. Jesus died for all. "He gave himself a ransom for all, to be testified in due time" (1Tim.2:3).

Jn. 17:2
GOD'S POWER OVER ALL FLESH

"...according as Thou givest Him authority over ALL FLESH, that everything which Thou hast given Him, He should be giving it to them, even life eonian."

"Thou hast given Him the power over all flesh [all Mankind], that He should give 'age-lasting' life to as many as thou hast given him. And this is life 'age-enduring', that they [ALL] WILL know thee, the only true God, and Jesus Christ, whom thou has sent."

This is a very interesting KEY passage. Let us look at the parallels of other verses built into this verse: The Father gives Christ authority over ALL FLESH. Everything that is given to Christ is giving to them to inherit. And how many are they that are given to Christ to inherit what Christ has? As many as was given to Christ. And how many is this? All Flesh! Christ is giving all flesh life eonian; because, God is willing all Mankind to be saved (1 Tim. 2:4). And what is the gift of age-lasting life for? The age-enduring time needed for ALL FLESH to come to know Him! God, is the Savior of all Mankind (1 Tim. 4:10).

Is. 52:6
ALL WILL COME TO KNOW HIM

"Therefore my people [all Mankind] WILL know my name."

Who are God's people? At one time, as a typology and analogy, it was Israel. In the new dispensation of grace, under and after the work of Christ, this Israel was expanded to encompass ALL NATIONS - all the people. Therefore, "my people" now refers to all Mankind. This passage is a prophecy of a future fulfillment in Christ, which now is past tense and which "in Abraham" all the Nations shall be blessed, all the people shall hear and all flesh shall be saved. Carrying over the old covenant racial definition, which was limited to a small nation of people "Israel," into this expanded grace period is heretical, racists and sectarian, and makes God a partialist. This is the flaw of modern salvation theology - salvation limited to a select few at the expense of the majority. The typology is forgotten and replaced with a limited atonement. Whereas, as the sacrifice of the High Priest was for the whole house of Israel, so the sacrifice of Christ was for the whole human race. One sacrifice forgave all sin and pleased God and "in Christ" it was not perpetuated annually, but "finished," ONCE FOR ALL.

Jer. 24:7
ALL MEN TO BE GIVEN A NEW HEART

"And have given to them [Mankind] a new Heart to know me, For I [am] Yahweh."

Hosea 2:19, 20
ALL NUMANS GIVEN TO GOD

"And I will betroth you to me for the eon ('oulm'), and I will betroth you to me in righteousness, and in judgment, and in kindness, and in compassion. And I will betroth you to me in faithfulness, then you shall know that I am Yahweh."

["And I WILL betroth thee [Mankind] unto me forever [for all the ages]; yea, I WILL betroth thee [Mankind] unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I WILL even betroth thee [Mankind] unto me in faithfulness; and thou [all Mankind] shalt [WILL] know the LORD." - KJV with amplifications.]

Is. 11:9
ALL MANKIND KNOWLEDGEABLE

"...for full is the earth of the knowledge of Yahweh. As water for the sea floor is a covering. And there comes, in that day, the root of Jesse, Who will stand for a banner of the peoples; of Him will the

nations inquire, and His rest will come to be glorious."

"For they [Mankind] WILL be full of the knowledge of the Lord, as the waters cover the sea." (JKV)

The plan of God to save man is so vast and all-inclusive that He is seen here to demonstrate just how super abundantly "covering" it is by comparing it to filling the whole earth as worldwide "as the sea covers the ocean floor." This is a hyperbolic statement! Just compare all the water on the earth to the land. God is making a point about His glorious "rest" that is to reach all nations and people. One wonders how anyone could support the idea that the majority of Mankind would be allowed to perish, when God uses this analogy to speak to the contrary. - [G. Howe]

Is. 54:13
ALL MANKIND TAUGHT BY GOD

"And ALL their [Mankind's] children WILL be taught of the Lord; and great WILL be the peace of their [Mankind's] children."

Is. 2:3

"...and He WILL teach us [Mankind] of His ways, and we [Mankind] WILL walk in His paths." - KJV

The above prophecy apparently does not look very true now in light of modern theology, but it surely shows a different scenario of a future fact where ALL will know God.

1 Tim. 2:4
ALL MEN SAVED, EVENTUALLY

"Who WILL have ALL men [the Adamic race] to be saved, and to come unto the knowledge of the truth."? - KJV

This KEY VERSE reinterprets all other seemingly limited atonement statements. The "ALL men" is to be understood without any doubt, as referring to "ALL the HUMAN RACE." There is not one hint at any limitations. The CLV reads, "Who wills that all Mankind be saved and come into (a) realization of the truth." Whether man "wills" or "will have" or "wills not" makes no difference, for it is God's will that "will" be done.

THE PLEASURE OF GOD

Ez. 33:11
HIS PLEASURE TO RETURN THE WICKED

"Say unto them, I live - [this is] an affirmation of the Lord Yahweh, I delight not in the death of the wicked, but in the turning of the wicked from His way. And He has lived, turn back, turn back, from your evil ways, Yea, why do you die, O house of Israel?" (CLV)

The pleasure of God is in favor of the salvation of all men; and, therefore, neither death, sin, no pain, can be the ultimate object of God in reference to man. " 'As I live,' saith the Lord God, 'I have no pleasure in the death of the wicked' "(Ez. 33:11). Death, and sin, and pain, may exist for a time; but if God has no pleasure in them of themselves, they are not the end at which He aims, but the means by which He accomplishes that end. The end in which God rests as His pleasure, design, or purpose, must be essentially benevolent, because He is essentially a benevolent God. Neither death, nor sin, nor pain, can be His ultimate plan or pleasure; they are the means by which His holy and righteous designs are carried into effect. – [Whittmore]

Is. 53:10
HIS PLEASURE TO PROSPER ALL

"The pleasure of the Lord shall prosper in His hand."

The pleasure of God shall prosper in the hand of Christ. Moreover, it is God's pleasure that Christ be Heir to all things. And all "things" includes all men.

1 Tim. 2:4
HIS PLEASURE TO HAVE ALL MEN SAVED

"To have all men saved, and brought to the knowledge of the truth."

The pleasure of God is to have all men be saved and He does this by Christ who is drawing ("dragging") all men toward Him, in His resurrection.

Is. 55:11 and 46:10
HIS PLEASURE TO PROSPER ALL

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"

"I will do all my pleasure" (Is. 46:10).

Does not this passage show that GOD'S pleasure shall certainly be accomplished? His word shall not return unto him void: it shall accomplish what He pleases and prosper in the object, which He sent it to accomplish. God has no pleasure in the death or suffering of the sinner. That was not the object of creation. God created men for His pleasure, and His pleasure shall certainly be accomplished. Thus, we see, for God to avoid taking pleasure in the death of the wicked, He sent His Son Jesus Christ to bring life to them. Hence, Christ came to save the sinner, not the righteous. Nor did Christ come to judge, but to save that which was lost - and He intends to tarry until ALL people confess.

THE OATH OF GOD

Is. 45:23, 24
GOD OATH THAT ALL MEN WILL BOW AND CONFESS

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return [to Me voided by men's unbelief], that unto me every knee shall bow, every tongue shall swear, [and] surly shall [be] say(ing), 'in the Lord have I righteousness and strength.' " (AV)

God never tells us to do what He can do, but which He knows we really cannot do, and that is make promises and swear oaths and keep them. For instance, to "*tell the truth, the whole truth and nothing but the truth, so help me God."* Even though we may agree and say such things, never has there been a man other than Christ that can do such a thing. Basically, only God can "tell the truth, the whole truth and nothing but the truth." Even though there may be exceptions, as a rule and as a whole, Mankind ultimately cannot keep promises. We are actually told to account every man a liar, unless they are justified in the true "word" of God. This is a good prevention to falsehood, yet religion has it backwards. It appears that traditional theology has God swear to what will never happen and of every preacher to be believed in what will not. In the above passage, we have God telling us He has a word going out to all men in righteousness (purity), that "every knee shall bow, every tongue shall swear, and say, 'in the Lord have I righteousness and strength.' " Whereas, alternately tradition has a word going out that not every knee and tongue shall do so. Whom shall we believe, God or man? Can any of us swear that not all will do as God has said? Furthermore, will this unbelief within tradition nullify what God has sworn? (**Rom. 3:3**) God forbid, rather let God's word be true and every contrary teaching a lie (Rom. 3:4).

In Isaiah 45:23-24 we see God swear and pledge His eternal

power and Godhead for the fulfillment of His promise. God has confirmed His promise by an oath. There was no other being superior to himself, to whom He could make appeal, or by whom He could be bound; therefore, He appeals to and pledges His immutable truth and Godhead (Heb. 6:13). The promise pledged His faithfulness and justice; the oath all the infinite perfections of His Godhead, for He swore by "the immutability of his counsel" and "confirmed it by an oath"

(Hebrews 6:13-15, 17), that He would bless and multiply Abraham's " seed as the stars of the heaven, and as the sand which [is] upon the sea shore...And in [Abraham's] seed [Christ Jesus] shall [have] all the nations of the earth be blessed," (Genesis 22:16-18), and that "[even] to him shall [all men] come; and all that are incensed against him shall be ashamed" (Is. 45:23-24).

For those who lack wisdom (James 1:5a) about this promise, understand there is good reason to be graceful, peaceful and kind to all men (Heb. 12:14); to be moderate and honor all men (Phil 4:5, 1 Pet. 2:17); love all men (1Thess. 3:12); to teach, be patient, and gentle toward all men (1Thess. 5:14, 2 Tim. 2:24); to speak no evil, but show meekness unto all men (Titus 3:2); be good and not evil toward all men (1Thess. 5:15), and to pray, make intercession, and give thanks for all men (1Tim. 2:1). It is because God is such that He gives to all men liberally (James 1:5b), the gift of grace (Rom. 5:18), willing all men to be saved, and to come to the knowledge of the truth (1 Tim. 2:4) to see what [is] the fellowship of the mystery (Eph. 3:9), and to see that Christ is the Savior of all men (1 Tim. 4:10). For, He has not made all men in vain that they all will not believe (Ps. 89:47), but that they all will surly declare Him (Ps. 64:9), know His work (Job 37:7), fear Him, and through His Son drawing them (Jn.12:32) will believe (Jn. 1:7, 11:47-48).

THE WISDOM OF GOD

Rom. 16:27, and Ps. 104:24
GOD WISE IN MAKING ALL MEN

"0 Lord, how manifold are thy works; in wisdom thou hast made them all." And, "To God only wise be glory."

God is wise and it cannot be a dictate of wisdom to create beings, and then make their existence a curse by entailing endless suffering to it. God foresaw all the consequences of our creation when he made us. He knew fully what the result would be to each individual. Is it possible, that infinite goodness could breathe life into unoffending dust, when it was clearly foreseen that endless evil would ensue? It was not possible. God must have created only to bless. God's wisdom is based on His love, and love works no ill.

The wisdom of God is "full of mercy," and "without partiality" (James 3:17). Adam Clarke said, "Full of mercy" means "ready to pass by a transgression, and to grant forgiveness to those who offend; and performing every possible act of kindness." Surely, a God of infinite power and skill, who "performs every possible act of kindness," will save his fallen creatures from their sins. " Without partiality," he says, means "without making a difference." God is no respecter of persons. He is eventually and inevitably kind to all men and He will perform every possible act of kindness to save all men. – [Whittmore]

"If God is wise, He can and did devise the best possible plans; but to suggest that He devised a system of moral government, which would result in the endless sin, rebellion and misery, of the subjects of that government, would not be the best possible plan; it would be absurd and therefore, God has devised no such plan." -- [MANFORD]

James 3:17
GOD'S WISDOM MERCIFUL, AND NOT PARTIAL

"The wisdom of God is "full of mercy," and "without partiality."

Full of mercy means ready to pass by a transgression and to grant forgiveness to those who offend, because He knows we cannot help but be offenders. It means performing every possible act of kindness to bring it to its fullness as opposed to humanity's every possible act of cruelty. Surely, a God of infinite power and skill, who "performs every possible act of kindness," will save His fallen creatures from their sins, since they cannot save themselves. God is no respecter of persons. He is "without partiality," and is without seeing differences. He sees us each equally falling short of the "mark," equally sin-filled and that there is no sin that is not common to all of us. Hence, He is equally kind to all men and He will perform every "possible act of kindness"

to inevitably save their souls.

THE HOPE OF GOD

Ps. 65:5
UNIVERSAL HOPE FOR ALL MANKIND

The Bible says, Hope is the anchor of the soul. Even though some appear to have more hope than others, it is evident from the Scriptures that hope is intrinsic to every human. It would therefore, only be a matter of applying it to the right object of hope - Christ. Now, we may apply it to everything else, but if one prefers true hope without doubt, it would be very wise to trust the invisible Man, Christ, and not any man that is visible. This truth should ring loud in your ears like a bell when in light of such biblical expressions as "trust no man," "account every man a liar," "do not lean upon another man's shoulder," "do not lean upon your own understanding," "all fall short in their glory, compared to the glory of God." Furthermore, unlike all humans, who will let you down, leave you, and even forsake you, only Christ could say, "I will never leave you nor forsake you." To push the point, like Diogenes with his lantern looking the world over for an honest man, can any of us (with what light we do have) ever find a more trustful and hope giving man other than Jesus? It is wise to consider every man a liar, and God the true giver of lasting universal hope for all Mankind.

Ps. 65:5
UNIVERSAL HOPE

"With awe-inspiring righteousness, You will answer us, O God of our salvation, Hope of all the ends of the earth and the far-away seas!"

The awe-inspiring answer God gave to the problem of human SIN was His Son, our Lord, and Savior Jesus Christ. God is not simply "the God of Creation" or "the God of might and power." In addition, and of more importance to us, He is the God of our salvation. "Our" and "us" here must be referring to everyone, because the Psalmist is saying that God is the Hope of the most remote human families in time and space - of all the ends of the earth! When God through Christ became our salvation, He did it for all. SIN was "set aside" (Hebrews 9:26) and the work of Satan was completely undone (I John 3:8). God is the hope of the entire human race, because He is the "propitiation for our sins: and not for ours only, but also for [the sins of] the whole world" (1 Jn. 2:2). -- [G. HOWE]

In addition, what man other than Christ can say, promise, and grant for sure, and it be steadfast, and it cast no doubts, that he can

answer all men, be all their salvation, and be the hope of every square inch of planet earth, both land and sea? Obviously, tradition is at a loss as to grant any true hope to Mankind. In fact, "the cat is out of the bag" when they proclaim a limited gospel of limited salvation, and thus a limited hope.

Heb. 6:19
HOPE THE ANCHOR OF THE SOUL, EVEN BEYOND THE GRAVE

"[Hope] which we have as an anchor of the soul, besides both secure and confirmed, and entering into the interior beyond the curtain," (CLV)

From what the Scriptures teach respecting hope, it is apparent that it enables its possessor to purify himself even as God is pure (1 John 3:3). It is an anchor of the soul, both sure and steadfast (Heb. 6:19). On the purifying nature of this hope, the remarks made above on faith will apply equally as well here. They need not, therefore, be repeated. This hope is called "an anchor of the soul, both sure and steadfast."

But how could it be so if the thing hoped for depended on the fickleness of man? Man is too frail, and erring, and helpless a being to found such a hope upon. Therefore, nothing short of a belief in God as the Savior of all, and the absolute certainty of the accomplishment of the thing hoped for, could impart a hope to man, which would be as an anchor to his soul, both sure and steadfast. Any contrary teaching therefore must by necessity bring only a half hope or a doubtful hope, because nothing other than God can promise and grant an endurance.

Temporal things do not endure and thus cannot be trusted as offering or granting any endurance or steadfastness. Needless to say, any teaching that teaches a God of limited hope is not "an anchor for the soul," but a "milestone for the neck."

Unlike man, God is "willing more abundantly" than tradition to show all Mankind the immutability (unchangeable) of His counsel, and rather than offering wishes, good fortunes for some or questionable deals, confirmed this greater hope with an oath: That by "two immutable things," in which God is unwilling to lie, we (all Mankind) might have strong consolation (if one cares to believe), who are fleeing for refuge and taking hold of the hope set before us. And this hope all men may have as an anchor of the soul, which is an expectation that is sure and solid, and one that endures even into the veil beyond the grave (Heb. 6:17-19).

And what are these two unchangeable things, but that God wills all to be saved, and that what God wills He surly shall obtain? With this, what more hope does one need? What more should one expect? In tradition, there is plenty of need. In truth though, there are no

disappointments.

WILL GOD SAVE ALL MANKIND?

Luke 2:10
GLAD TIDINGS FOR ALL PEOPLES

"And the Angel said unto them, 'Fear Not! For behold, I bring you Good Tidings [an evangel] of Great Joy, which shall be for all people."

Is the Glad Tidings of great joy for all Mankind or only some? Is God's restitution for all or for some of His creation? What is His will in this matter? How many have been the debates on this theme! The lines are clearly drawn. We believe the 'Blessed Hope' of the restitution of all is the key to unite the Christian world and authenticate Christ's servants as divine messengers of the GOOD NEWS to a hurting world!

The glad tidings of the restitution of all creation exalts, honors, and glorifies God's holy and loving character before the world. We cannot accuse God of being cruel, unloving, and unjust anymore. He is fair to all humans in all nations and throughout all ages! (Acts 10: 34-36). We are told not to judge the unbelieving, the heathen, the sinner, the savage, for all are already judged. (Jn. 3:18).

Furthermore, we are clearly told in the Bible that Christ came to not judge the world, but to save it (John 12:47); to reprove it (John 16:8), and take away the "sin" of the world (John 1:29), and to put away sin by His sacrifice (Heb. 9:26), and save it; and not to destroy human lives (Luke 9:56), but to draw all men unto Himself and redeem them (John 12:32), and to save that which was lost (Matt. 18:11); and reconcile all things created in heaven and on earth (Col. 1:20), so that He may be All in all (1 Cor. 15:28).

This truth will transform Christian Missions. It will elevate Jesus to His rightful place as "Savior of the whole Cosmos" (Jn. 4:42) and through Him as such, bring GOOD NEWS of great joy to every created being (Lk. 2:10). Moreover, this is the GOOD NEWS: Christ "... the Lamb of God who takes away the SIN of the Cosmos" (Jn. 1:29), who "did not come to judge the Cosmos, but to save the Cosmos" (Jn. 12:47), and to accomplish the work His Father sent Him to do (Jn. 17:4). In addition, this work was to destroy and correct the Devil's works (1 Jn. 3:8). Many will question the scope and extent of Christ's great conciliating work in all men, but He promised to save all men. Did He succeed? Absolutely, for, we see futuristically, that "Every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God" (Phil. 2:9-11). For, "He is the propitiation for our

sins: and not for ours only, but also for [the sins of] the whole Cosmos" (1 Jn. 2:2).

This is the definition of "propitiation": As a Noun; the action of propitiating or appeasing a god, spirit, or person. Atonement, esp. that of Christ. Some synonyms: appeasement, conciliation, and reconciliation. Thus, "He is the appeasement, conciliation and reconciliation for our sins: and not for ours only, but also for [the sins of] the whole Cosmos." The true meaning: "*Jesus, the Anointed, is the appeasement, conciliation and reconciliation for our [the believers] sins: and not for ours [believers, Apostles, disciples, etc.] only, but Jesus, the Anointed, is the appeasement, conciliation and reconciliation ALSO [equally so] for [the sins of] the whole Cosmos*."

The word propitiation carries the basic idea of appeasement, or satisfaction, specifically towards God. Propitiation is a two-part act that involves appeasing the wrath of an offended person and being reconciled to him.

The necessity of appeasing God is something many religions have in common. In ancient pagan religions, as well as in many religions today, the idea is taught that man appeases God by offering various gifts or sacrifices. However, the Bible teaches (uniquely) that God Himself has provided the only means through which His wrath is appeased and sinful man is reconciled to Him. In the New Testament, the act of propitiation always refers to the work of God and not the sacrifices or gifts (works, human efforts, contingent acts of acceptance) offered by man.

The reason for this is that man is totally incapable of satisfying God's justice. There is no service, sacrifice or gift that man can offer that will appease the holy wrath of God or satisfy His perfect justice. The only satisfaction, or propitiation, that could be acceptable to God and that could reconcile man to Him, had to be made by God with something that was perfect – His own Son. For this reason, Jesus Christ came into the world in human flesh to be the "perfect" sacrifice for SIN (singular) and make atonement or "propitiation for the (all the) sins of (all) the people" (Heb. 2:17).

The word propitiation is used in several key verses to explain what Jesus accomplished through His death on the cross. For example, in Romans 3:24-25 we see that in Christ all shall be "justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed." These verses are a key point in Paul's argument in the Book of Romans and are really at the heart of the Gospel message.

In the first three chapters of Romans, Paul has made the argument

that everybody, both Jew and Gentile alike, were under the condemnation of God and deserving of His wrath (Romans 1:18). Everyone has sinned and fallen short of the glory of God (Romans 3:23).

All humans deserve His punishment. Nevertheless, God in His infinite grace and mercy has provided a way that His punishment is appeased and that man can be reconciled to Him. That way is through the sacrificial death of His Son, Jesus Christ, as the atonement or payment for sin. It is in Jesus Christ as God's perfect sacrifice, foretold in the Old Testament, and fulfilled in the New Testament, that man in faith is reconciled to God; and all men have been given a measure of faith. It is only because of Christ's perfect life, His death on the cross, and His resurrection that the lost are being reconciled to God. The wonderful truth of the Gospel message is that humanity is being saved from God's wrath and reconciled to God not because "we loved God first, but that He first loved us humans and sent His Son to be the propitiation for the sins of Mankind" (1 Jn. 4:10).

Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through Me" (Jn. 14:6). The only way for God's wrath against sinful man is appeased and man is reconciled to God is through Jesus Christ. There is no other way. This truth is also communicated in 1 John 2:2; "And He Himself is the propitiation for our sins, and not for ours only but also for the whole world." An important part of Christ's saving work includes deliverance from God's wrath. Jesus' atonement on the cross is the only thing that has turned away God's divine wrath.

Therefore, our true well messaging to all men should be, that "We testify that the Father has sent the Son as Savior of the Cosmos" (1 Jn. 4:14). How beautiful are the feet of those, who preach Glad Tidings of Great Joy, who bring an evangel of Good News to ALL MEN (Rom. 10:15). How beautiful are your feet? Jesus is the "Savior of the World!" His mission is the "restitution of all" created by God. How wonderful it will be for us all to see that Day of ‘‘the times of restitution of all [things], which God hath spoken by the mouth of all his holy prophets since the [fallen Adamic] world began" (Acts 3:21).

The mention of the 'since the world began' suggests that God must have given Adam the same promise that He gave to Abraham. Apparently, at some point after the first Age began and after the original parents transgressed, God spoke this promise of "the restitution of all" through Prophets that matched what He later gave to Abraham. It must have promised the same "‘sheltering ransom"‘ gift (Ex. 30:12) for all souls, the whole House of Israel, and must have pointed to Christ as that fulfillment of the promise whom would be the finisher and final shelter.

This restitution of all, Paul says, is for the purpose of Him having "pre-eminence in all things" (Col. 1:18). He is to fill all things (Eph. 4:10) by making all created things new (**Rev. 21:5**), and having all men (all flesh) come to believe and be reconciled. (Jn.1:7; 1 Tim. 2:4; Lk. 3:6). This occurs so that the entire human race may truly see what this ''fellowship of the mystery'' is (Eph. 3:9). He explains His making a new heavens and a new earth for all men to dwell in (2 Pet 3:13), where dwelleth only righteousness (2 Pet 3:13), for the sole purpose of the glorification of Him in all things. (1 Pet. 4:11).

We might paraphrase the above ideas as follows: "After the first eon began and after the transgression of man, God spoke by the mouths of all His holy prophets a wonderful promise for the future of the restitution of all (created things), by making all things new again, such as a new heavens and a new earth, so as to accommodate all reconciled humanity. This is for the purpose of God having pre-eminence in all and to be glorified by all living beings in all that He has created, so that He may fill all things, and be the All in all. Everything was made for His pleasure and it will inevitably be so according to His will, as He says. And in this new heavens and new earth, where dwelleth ONLY righteousness, no more shall there be any unrighteousness, hellish things, hell, punishments or hell bound – all hellish things are made new."

I Tim. 2:1-6
GOD WILL SAVE ALL

"I exhort therefore, first of all, petitions, prayers, supplications, and giving of thanks be made for all human beings—for kings, and for all that are in eminence, that we may lead a quiet and peaceable life in all piety and respect. Good and acceptable is that in the sight of God our Savior, who wills (thelo) that all Mankind be saved, and come into the full knowledge of the truth. For there is one God and one mediator between God and Mankind, the man Christ Jesus, who gave himself a ransom on behalf of all, to be testified in its own times."

Paul exhorted believers to pray for all humanity so that leaders will provide a stable environment in which believers may conduct peaceful lives of devotion to God. Another motive for universal prayer is God's sovereign will to save all Mankind (verse 3). Peter communicated that same point in 2 Peter 3:9.

"The Lord is not tardy as to the promise, as any/some are deeming~ tardiness, but is patient because of you, not intending [Greek: "boulomenos" = intending, his intention, intends. Synonym for "willing"] any to perish, but all to make room into/for repentance ["make room for all]."

God controls all or "works all" (draws all "in Christ") to Himself

that He may be "all in all." God is shown here rather willing (thelo) and intending (boulomenos) all to be saved and not to be damned. See also 1 Corinthians 15:28 – [G. HOWE]

Acts 3:20-21
GOD WILL RESTORE ALL

"...and He should dispatch the One fixed upon before for you, Christ Jesus, Whom heaven must indeed receive until the times of restoration of all, which God speaks through the mouth of His holy prophets who are from the eon." (CLV)

The "times of restoration" were described by David, Isaiah, Jeremiah, Hosea, and other Bible prophets. The passage means that the heavens must receive the Lord Jesus, until all that was spoken by the prophets in relation to his work, his reign, the spread of the gospel, the triumph of religion, shall have been fulfilled. It also conveys the idea of the predicted recovery of the world from SIN, the recovery of every man from SIN and the restoration of peace and order, the consummation of the work of the Messiah. The prophets prepared the way for Christ and dwelt on reconciliation in their writings. The writer of this verse is refreshing the memories of his hearers of the Promise given to Abraham, that restoration covers "all" and that the whole of humanity are included too, not just "things." * The Lord spoke of restoration in Revelation 21:5 saying "Behold, I am making all new..." Restoration of all is like a building for which God the Father was the Architect, Jesus Christ was the Contractor, and the prophets and apostles were its promoters, spreading the good news. -- [G. HOWE. * The word "things" is not in the Greek.]

To this interpretation, no one can object. It is undoubtedly correct, for it is liberal, giving to the passage all the latitude of meaning that the Universalist could desire: The idea of the predicted recovery of the world from SIN, and the restoration of peace and order. What is this but universalism?

Yet, we are told by tradition that it is limited in scope and it does not mean that all men shall be saved, or that the evils of SIN can be repaired or remedied. This can never be, for the mischief is done, and will never be undone. Something is rather strange with this traditional idea. We will not call it an inconsistency, but only an oversight. In the first place, we are informed, that the passage conveys the idea of the predicted recovery of the world from SIN, and the restoration of peace and order. By who predicted? The verse answers, "by the mouth of all God's holy prophets, since the world began." Were these true prophets, or were they false? True ones unquestionably, because they are styled "God's prophets." Did they predict the recovery of the world from SIN, and the restoration of peace and order? Certainly, the prediction will

be fulfilled. Is there not an oversight here? Just such a one as the physician would commit, who should tell his patient that He would recover from his sickness, though He would always remain sick! Though the patient will be restored to health, yet He will not get well. This can never be, for the mischief is done and cannot be undone. --[MANFORD, Edited by MARSHALL]

Lk. 2:29-32
SALVATION TO ALL THE PEOPLE

"Now you are dismissing the slave of you, O' Owner, according to the declaration of you in peace, For my eyes perceived the Salvation of [from] you, Which You make ready suiting the face of all the peoples, (A) Light into [for] the revelation of nations, and Glory of you, the people Israel." (CLV)

"Lord, now let thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of ALL people: a light to lighten the Gentiles, and [the] glory of thy people Israel." (AV)

Jn. 17:20-23
ALL THE WORLD WILL BELIEVE

Christ prayed for the whole world to know Him: "*Neither pray I for these alone, but for them also which shall believe on me through their word... That the world may believe that thou hast sent me....That the world may know that thou hast sent me*" (John 17:20-23). Jesus, then, prayed that the world – all Mankind, not the planet earth – shall believe on him and may know him. Now, He must have prayed in faith for the Apostle Paul says, "That which is not of faith is SIN" (Rom. 14:23). Would Jesus have prayed thus, if He had known that the majority of Mankind were beyond the reach of mercy and that God has ordained unborn millions to hopeless despair? Why pray for all if God's mercy is predetermined only to a part? Could Jesus have prayed in faith for all to be saved, if He had known His Father's will was to damn the vast multitudes, and that multitudes yet to be born would be? Impossible!

2 Pet. 3:9
GOD WILLS NONE TO PERISH BUT ALL TO REPENT

"The Lord is not tardy as to the promise, as any/some are deeming~ tardiness, but is patient because of you, not intending [Greek: "boulomenos" = intending, his intention, intends. Synonym for "willing"] any to perish, but all to make room into/for repentance ["make room for all]."

See 1 Tim. 2:1-6. Another way of saying this would be, “God is willing not, that anyone is to be perishing, but He is willing that all will come to repentance.” Or, “God is willing (He is intending) ALL should repent, and should not perish.” No matter how you say it, or even twist it, you cannot say He is “willing,” “intending” or causing or even going to allow any to perish. In the case of ultimate reconciliation, there is no such false thing as God's “permissive will” that should allow any to perish without His intervention. -- (G. HOWE)

Now, who is Peter talking to? He is talking to Believers (“you”), who are questioning “the promise.” Also, who is Peter talking about? He is referencing to the “any,” the other people who do not believe yet. He says, God is not intending “all” to perish. Peter would not threaten the “you” believers with some chance of perishing, but is reaffirming that God is not tardy or slacking in His intentions of saving ALL those other people. The believers of his day must have been questioning the scope and extent of “the promise” in encompassing ALL people, just as theologies today falsely teach a limitation to God’s intentions. Otherwise, Peter would not be correcting his audience about this promise.

Jn. 16:13
SPIRIT ULTIMATELY LEADS ALL TO TRUTH

“Howbeit, when the Spirit of truth is come, He WILL guide you [Mankind] into ALL truth.” - KJV

Now, should we teach that a man must guide himself to the truth and if he does not blame the man for default, then send him to eternal Hell? Or, should we pray forgiveness, for he knows NOT what he does, and see that it is the Holy Spirit that decides when the man is lead into the truth? We agree, that initially speaking, a man may resist, but ultimately the man will (is willed) to come to finally believe. This makes even sense, after reading: “God works ALL (things, humans, & etc.) toward Himself,” because, God 'wills' ALL men to be drawn towards salvation. Also, Christ “draws (“drags”) all men unto Himself.” We see that even when a man is resisting the Spirit, the Holy Spirit, by Christ, who is heir to all, is dragging even the resistant to Himself. To what end? See, the “restoration of all.”

Mal. 3:6 and James 1:17
GOD AND HIS WILL ARE UNCHANGEABLE

“I am the Lord, I change not.”

The good Churchmen have it that God changes. He not only changes, but concedes to flawed human free will. Yes, both God and man have free will, and I shall be judged for saying that, but I must also say that God’s will is perfect and just, while human will is flawed

and imperfect. If both the will of God and the will of man are pitted against each other, which do you believe will win the fight? I believe God will keep judging until He wins the fight, then He will have mercy on the looser!

James 1:17
GOD DOES NOT VARY

"With whom (God) is no variableness, neither shadow of turning."

If God is unchangeable, He will endlessly remain what He has been in all time past, and is now. And as He always has, and does now, seek the good of his creatures (antagonists), therefore He always will. Thus, as He loves ALL, He "wills" ALL, and therefore, in willing not that any should perish, He shall save all. Seems He plays the game until all men lose their will, then He gets His confessions: "OK, God. You win."

Josh. 23:14
GOD KEEPS EVERY PROMISE

"...and you know in all your heart and in all your soul that not one word fell out from all the words, the good ones, that the Lord your God spoke concerning you; they all came to you. Not one word fell out."

God's every last word to Israel is secure and so are His words throughout all scripture to all people. Every divine oath will be authenticated. We can be very sure that every phrase spoken by Christ in John 12:32 will fully transpire and that Romans 16:25 will surely come to pass. *"Now to Him Who is able to establish you in accord with my evangel, and the heralding of Christ Jesus in accord with the revelation of a secret hushed in times eonian,..."* -- [G. HOWE]

THE TESTIMONIES OF GOD

THE TESTIMONY OF THE PROPHETS

All the holy prophets have spoken of the restitution of all things: "*And He shall send Jesus Christ, which before was preached unto you, [but who hath been crucified, and hath ascended unto heaven, and] whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began*" (Acts 3:20, 21).

This is an important passage of Scripture. This "restitution of all things" is to take place, when Jesus comes down from the heavens, in the sense in which He had ascended into heaven. He had ascended into heaven bodily; the heavens would contain Him until the times of the restitution; and then He would bodily visit the earth again. Now when shall He visit the earth again bodily? Answer, at the resurrection of the dead. See Acts 1:10, 11, and 1Thess. 4:16. We conclude from this, that the restitution of all things is to commence at the resurrection of the dead, both of the just and unjust.

The Bible does not say that the restitution shall not begin at all until that time, but that it shall then begin its completion, so that it may be said that all things are becoming restored. This is begun in part in this life; but it will be seen to be continued at the resurrection. What is this restitution? It is the putting of things back into their original condition. Man was originally created in God's image; but the divine image has been obscured by SIN, so that men now bear the image of God with earthly perversions. But at the resurrection, when Christ shall appear, the restitution of all things shall commence into its final eon, and then Mankind will become restored to the pure and clean image of God again. The Apostle Paul said that at the resurrection, Mankind shall be changed from the earthly to the heavenly image. (1 Cor. 15:49)

This heavenly image which we have lost, we obtain back again at the resurrection of the dead; and to this the Savior's language agrees, for He says, that in the resurrection men shall be as the angels of God in heaven, and they shall bear the heavenly image; (Matt. 22:30) that they can die no more, and "shall be the children of God, being the children of the resurrection" (Lk. 20:36).

"This God hath spoken by all his holy prophets since the Adamic world began; not fully and clearly as He hath revealed it in the gospel;

but He hath spoken by the prophets of the recovery of all things from the dominion of SIN, and their reconciliation to God, and the gaining again of the heavenly image. Therefore, the subject here referred to is that, of which all the prophets from the beginning have spoken, (and the grand subject of all their declarations was Christ and his works among men,) therefore, the words are to be applied to this, and no other meaning. Jesus Christ comes to rise up man from a state of ruin, and restore to him the image of God, as He possessed it at the beginning." -- [Clarke]

Gen. 3:15
SYMBOL OF THE SERPENT

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Moses, one of the earliest prophets, foretold the destruction of all evil, when He represented SIN under the figure of a serpent, whose head the seed of the woman was to bruise.

The seed of the woman was Christ. See Lk. 3:23-38, in which place the evangelist traces through seventy-five generations, the descent of Christ from Eve. All the prophets from Adam and upward, had their eye upon the promise in that garden and spoke of salvation and delivery by Christ, by his breaking the head and destroying the kingdom of the devil. The serpent is a personification of evil in this place. A wound upon the head of a serpent is fatal. The natural inference is, Christ will destroy evil. (Heb. 2:14; 1 John 3:8).

Ps. 22:27
ALL THE WORLD TURNS TO GOD!

"David said, ""all the ends of the world shall remember, and turn unto the Lord; and all the kindred of the nations shall worship before him."

This agrees precisely with the promise of God to Abraham, that all the nations, families, and kindred of the earth shall be blessed in Christ Jesus. The expressions "All the ends of the world" and "all the kindred of the nations" certainly mean all the inhabitants of the earth. All of these are to "remember and turn unto the Lord," and "worship before" him. Will they not then be saved? The reason given for this result is that "the kingdom is the Lord's, and He is the Governor among the nations." Had the kingdom belong to the devil, and He the governor among the nations, no such result could have been anticipated; and there would have been some plausible ground for the cruel dogma of endless damnation." – [MANFORD: A Discussion on Universal Salvation and Endless Punishment. By Erasmus Manford

and John Steele. Erasmus Manford, Pub. Chicago, 1875]

Ps. 72:11, 17

David also said, *"All kings shall fall down before him (Christ), all nations shall serve him, - men shall be blessed in him, all nations shall call him blessed."*

Ps. 86:9

And David said, *"All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name."*

This must certainly include all the nations of the earth; God made them all, from Adam to the latest born.

Ps. 145.10
ALL SHALL PRAISE HIM

"All thy works shall praise Thee, O Lord."

Can all GOD'S works PRAISE HIM if a part is doomed to suffer, sin and blaspheme forever? Is not "fallen man" still a part of what was once, and will soon be again, "the works' of God?

Ps. 53:8-9
GOD'S ANGER NOT FOREVER

He also said, *"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide ; neither will He keep his anger forever."* This could not possibly be true, if God purposed to make any of his creatures forever miserable. If we allow that torment shall be endless, can we say, *"God will not always chide"* nor *"keep his anger forever ?"* Can endless misery be ordained by a god who tortures people forever? (See also Ps. 114:8).

Is. 1:18

Isaiah represented that there was no SIN, which might not be pardoned: *"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."* The evident intent of this language is, that there was no SIN so deeply stained in the soul, that it could not be washed away. What is here said of Israel, is true of every individual.

Is. 2:2

It is said, that *"all nations shall flow unto the mountain of the Lord's house,."* This is a figurative representation of the covenant of the Gospel, which shows that God intends to redeem and bring all Mankind into His House.

Is. 25:6

In this mountain, the Lord of Hosts hath made for all people a feast of fat things. *"And in this mountain, shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined."* By "mountain," is meant the covenant of the Gospel; the place of the establishment of the ark is made a metaphor, to signify the Gospel. Adam Clarke said, this feast is "salvation by Jesus Christ." This salvation is "made unto all people"; it is sufficient to supply the wants of all.

Is. 25:7
VEIL REMOVED FROM ALL PEOPLE

"God will destroy, in this mountain, the face of the covering cast over all people, and the veil, that is spread over all nations."

The gospel feast was made for ALL PEOPLE. This refutes Calvinism, which says it was made for an elect portion. "ALL PEOPLE," ALL NATIONS" shall partake of this feast, for the "covering" and "veil" are to be removed from them all. This refutes Arminianism as well. Remember, the covering, the veil of error, and sin are to be removed from "all people," because the feast was made for that. - [MANFORD]

1 Cor. 15:28
WHEN THIS VEIL IS REMOVED

Truly, *"... all things shall be subdued unto him, (and) then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."*

This salvation is not uselessly prepared. Unbelief shall be done away. The darkness of the nations shall be removed. The covering cast over all people, and all nations shall be destroyed; they will then all see the truth.

Is. 25:8 and 1 Cor. 15:54
VICTORY OVER DEATH

Isaiah says that, *"God will swallow up death in victory."*

This is to take place at the resurrection of the dead, for Paul quotes these words and applies them to the resurrection of the dead.

Is. 25:8
TEARS REMOVED FROM ALL PEOPLE

"The Lord God will wipe away tears from off all faces."

The work of the Gospel will not be fully done, until tears shall be wiped away from all faces. Sorrow shall cease. Paul applies the subject to the resurrection of the dead.

Lk. 3:6
ALL FLESH TO SEE HIS GLORY

Isaiah said, *"the glory of the Lord shall be revealed, and all flesh shall see it together."* This is the declaration of Yahweh, for the prophet adds, *"the mouth of the Lord hath spoken it."* If the Lord hath declared, that all flesh shall see his glory together, surely it must be done. St. Lk. reaffirms this, when He proclaims, *"all flesh shall see the salvation of God"* (Lk.3:6).

Is. 55:10-11

Isaiah represents the Gospel as being completely successful in accomplishing the purpose for which it was sent into the world; that, *"as the rain and snow come down from heaven, and return not thither, but water the earth, and cause it to bring forth and bud, so shall the word of God be, — it shall not return void, but it shall accomplish the divine pleasure, and prosper in the thing for which God sent it,"* so shall the gospel upon Mankind.

Thus, all who allow that God sent the Gospel to benefit all Mankind, must here see, that that beneficent objective will surely be accomplished. His word shall be like rain and snow, it shall water and bring forth fruit; it shall accomplish the divine pleasure and succeed in the purpose for which God sent it and that is, to bring all Mankind into the knowledge of the truth. This it shall do and it shall not return to God void of fulfillment! If any reject the Gospel and could be lost forever, truly, God's word would return to Him void! But, in the end, no one can reject the evangel and no one is lost for eternity, and therefore, His word returns to Him not void. And what is His word but Jesus Christ? Does Jesus return to the Father "void" or as a failure? God Forbid. Let God's Promise be true and all opposing theologies be lies.

Is. 49:6

Isaiah, speaking in the name of Yahweh, said, of Christ, *"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."* In this verse, the prophet affirms, that the blessings of the Gospel should not be confined to the Jews. *"I will also give thee for a light to the Gentiles";* for what purpose? Answer: "That thou mayest be my salvation..." This expression is intended to signify the greatest possible extension of the blessings of the Gospel. Is this consistent with the supposed fact that countless

millions of the human race shall never hear of the blessings of the Gospel and become saved, just because they happen to die before it reaches them?

Is. 57:16

Isaiah represented Yahweh as saying, *"I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made."* Is this declaration consistent with the doctrine of endless misery? According to that doctrine, God must contend forever! He would then be angry forever.

Jer. 31:33-34
EVERY MAN SHALL KNOW GOD

Yahweh saith, by Jeremiah, concerning the covenant He made with the house of Israel, *"I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their SIN no more."* The spirit of this passage is universal grace. What God says here is that what He does for the Jews, He will also do for the Gentiles. The former is a pledge of the latter. For, Paul says, according to His understanding of God's word, that there is no more any distinction between Greek, Jew or any other racial type.

To God, we are now all one color, one race, one people, one nation, one family, and one blood. He is the Father of all!

Lam. 3:31-33
CASTING OFF NOT FOREVER

Jeremiah bore testimony against the supposition, that God would inflict any punishment on his creatures, which is not for their good. *"The Lord will not cast off forever. But, though He cause grief, yet will He have compassion according to the multitude of his mercies, for He doth not afflict willingly, nor grieve the children of men."*

God's work with people involves their being cast off, humiliated, afflicted, and grieved. However, all of these are more than counterbalanced by the *"abundance of [His] compassion."* God's compassion is from His heart, and is the force behind all His disciplinary actions. How can Lamentations 3: 31-33 be made to fit with the idea that God will reject some people, leaving them in hell forever, never to experience His compassion, when the Scriptures say that God has compassion on the ignorant (Heb. 5:2) and is full of

mercy, and is long suffering? (Ps. 86:15, 111:4, 112:4).

What a precious declaration is this! Though, God causes grief, yet He will have compassion according to the multitude of his mercies, for He does not afflict people without reason, without a cause or purpose, nor without it working to the good. A most satisfactory and gracious reason has been assigned, why the Father of Spirits is thus merciful. "He doth not afflict simply to torment, nor grieve the children of men! He wills not to grieve the children in the sense of afflicting and grieving men forever and for no reason. This is the principle of the divine government. God does not afflict just for the fun of it, but for the good of the sufferer. How, then, can endless torment be inflicted? And how can this everlasting damnation be of any use towards the good for the individual?

From this we learn that God often punishes, or afflicts, to humble the proud spirit, and when we allow his visitations to lead us to repentance, he restores us according to the multitude of his mercies, by which he treats us better than we deserve, and "will not cast off forever. – [Mr. Austin, edited]

Dan. 7:14

Daniel said, of the reign of Christ, *"there was given him dominion and glory, and a kingdom that all people, nations and languages, should serve him; his dominion is an age-lasting dominion, and his kingdom, that which shall not be destroyed."*

If all people, nations, and languages serve the Savior, will any of them be endlessly miserable? Will they not be endlessly happy? This passage should be applied, undoubtedly, to all for whom the Savior died. Jesus seems to have referred to the declaration of the prophet, in what He said after his resurrection. (Matt. 28:18-20).

"And, approaching, Jesus speaks to them saying, 'Given to me was every / all authority in heaven and on the earth.' Go, then, disciple all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit teaching them to be keeping all, whatever I direct~ you. And lo! I am with you all the days till the conclusion of the eon! Amen!"

THE TESTIMONY OF JESUS

Lk. 4:22 and Matt. 6:25-34

Jesus, when on earth, preached in such a manner, that the people *"wondered at the gracious words which proceeded out of his mouth."*

This could not have happened, had He threatened the people with everlasting horrors! He preached salvation to sinful, guilty man; He preached the love of God to the whole world; and declared, that God sent him not into the world to condemn the world, but that the world, through him, would be saved. Well might the people wonder at his "gracious words." Jesus inculcated the strongest confidence in God; and reasoned in the most tender and judicious manner with the people, to dissuade them from taking anxious thought for the future. (Read Matt. 6:25-34).

This is one of the most striking passages in the whole New Testament. The object of the Savior was, to encourage, in the hearts of those whom He addressed, the most implicit confidence in God, for all future blessings. God is good; He is kind, even to the un-thankful and to the evil; therefore said the Savior, "*Take no anxious thought*." Be not afraid, He says and He adds, "*God will do thee good. He has already proved his beneficence to thee. He takes care of the lower orders of beings, why shouldest thou doubt. He clothes the flowers of the field with beauty, why shouldest thou despair. Take not anxious, painful thought for the future. Sufficient unto the present is the evil thereof*." Such is the spirit of the passage, which is perfectly consistent with the doctrine of Christian Universalism, but utterly inconsistent with the doctrines of everlasting damnation or annihilation.

Jesus warned the people against the doctrine of the Pharisees, who are well known to have believed in endless punishment. Matt. 16:6; compare verse 12. There is no doubt that the doctrines of the Pharisees were of a partial nature, for, they are as such to this very day. Yet, Jesus was impartial in his teachings. He was the friend of publicans and sinners, and for this, the Pharisees hated him. This was the great point on which He differed from the Pharisees. Their doctrine peculiarly was a doctrine of cruelty, wrath, and partiality. His was a doctrine of love, compassion, and universal grace. No person, who will make the comparison fairly, can avoid coming to this result. Beware of the leaven of the Pharisees. It is even more rampant today!

Matt. 22:30 and Lk. 20:35-36

Jesus taught, that men in the future world will be like the angels of God in heaven, - holy, spotless and pure. *"In the resurrection, they neither marry, nor are given in marriage; but are as the angels of God*

in heaven." In what sense shall they be as the angels of God in heaven? Let the passage in Luke 20 answer this question. *"Neither can they die any more, for they are equal unto the angels and are the children of God, being the children of the resurrection."* Here are two points, in which they will be equal to the angels: First, they will be immortal; and secondly, they will be children of God, bearing a moral likeness to him. This will eventually be the state of all the dead.

Matt. 23:13

Jesus reproved the Pharisees for shutting up the kingdom of heaven. *"Woe unto you, Scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in."* These Pharisees were never charged with having shut up the kingdom of hell, that, they appear to have kept open. But they shut up the kingdom of heaven. Jesus desired to have all men enjoy his kingdom; and we are assured, that, at last, all shall know the Lord, from the least unto the greatest. They will then all have entered the gospel kingdom.

THE TESTIMONY OF ST. PETER

Acts 10:10-15; 11:5-10; 1 Pet. 3:18-19; 4:6; 2 Pet. 8:9

Peter saw, in the vision of the vessel like a sheet knit at the four corners, that all men came down from heaven; that they are all encircled in the kind care of God, while here on earth; and, that *"all will be drawn up again into heaven."*

GOD SHOWS US THAT AS ALL FOODS NOW ARE MADE CLEAN, even so, ALL MEN ARE TO BE CONSIDERED equally "uncontaminated."

"*Now He became ravenous and wanted to taste food. Now, while they are preparing it, an ecstasy came him, and He is beholding heaven open and a certain utensil descending, as a large sheet, with four edges, being let down on the earth, in which belonged all the quadrupeds and reptiles of the earth and the flying creatures of heaven. And a voice came to him, "Rise, Peter! Sacrifice and eat!*" Yet Peter said, "*Far be it from me, Lord, for I never ate anything contaminating and unclean!*" And again, a second time, a voice came to him *"What God cleanses, do not you count contaminating*!" (Ac. 10:10-15. CLV).

Besides, He averred to them, *"You are versed in the fact how illicit it is for a man who is a Jew to join or come to another tribe, and God shows me not to say that any man is contaminating or unclean"* (Acts 10:28. CLV).

WE ARE TO UNDERSTAND THAT ALL PEOPLE ARE TO BE LOOKED UPON AS RECEIVING "equal gratuity" just as it was given to US, when believing. For, that very grace given was what caused us to believe. God forbid, that we who have been cleansed should deny God the cleansing of all other people. It is not a God given gratuity to a select few believers, but an "equal gratuity" and "repentance unto life" to all "the nations.

"If then, God gives them the equal gratuity as to us also, when believing on the Lord Jesus Christ, who was I able to forbid God?" Now, on hearing these things, they are quiet, and glorify God, saying, "Consequently, to the nations also God gives repentance unto life!" (Acts 11:17-18. CLV).

THIS EXTENDS NOT ONLY TO THE LIVING NATIONS, BUT EVEN TO THE DEAD

"Who shall be rendering an account to Him Who is holding Himself in readiness to judge the living and the dead. For this an evangel is brought to the dead also, that they may be judged, indeed, according to men in flesh, yet should be living according to God, in spirit" (1 Pet. 4:5-6).

GOD'S LOVE COVERS A MULTITUDE OF SINS BY CHRIST'S DEATH TAKING AWAY THE SIN OF THE WORLD. This eventually encompasses all humanity and brings the "consummation of all."

"Now the consummation of all is near. Be sane, then, and sober for prayers, before all, having earnest love among yourselves, for love is covering a multitude of sins" (1 Pet. 4:7-8).

THE HERESY OF "NO FURTHER CHANCES" (1 Pet. 4:6)

BIBLICAL UNIVERSALISTS BELIEVE IN THE NECESSITY OF CONFESSION TO BE SAVED: BUT, TRADITION ASSUMES THAT WE ONLY HAVE THIS LIFE WITH NO FURTHER CHANCES BEYOND THE GRAVE AND CUTS MEN SHORT OF EVENTUALLY CONFESSING.

(1 Cor. 15:22 and Phil. 2:11; I Peter 3:19-20; 1 Pet. 4:6; Heb. 9:27; Lk. 16:26; Romans 10:9 and Philippians 2:9-11)

Some might think that strong exclusivity is incompatible with universalism, so that whatever evidence there is for strong exclusivity will also be evidence against universalism. Strong exclusivity, combined with the observation that some resist Christ all the way to and beyond physical death, can seem to spell the doom of the Universalist position. But, only if death is the end of one's chances to be saved. Yet, there are no explicitly strong Biblical cases for the position that death is the end of one's chances for salvation. In fact,

there is not one verse to be commanded that definitively states that this life is all the human has and that there is not a chance in Hell otherwise. To say this another way, we may say there is not to be had one verse that states God stops His program of saving souls at death. Rather, it will be found that there are some verses to the contrary. God continues His plan of the Ages to draw all toward Him and save them.

Many of the passages that are typically utilized to attack universalism teach exclusivity, which refers to the doctrine that it is only (exclusively) through the saving work of Christ that any can be saved, and for those who are alive in this world must confess Christ. In other words, in order to be a recipient of the salvation Christ makes possible, one must, in some way, explicitly accept Christ and the salvation He offers. The non-Universalist will limit the scope of Christ's saving work by arguing that man only has this life and chance, and that after death there is no more chance - if men actually have a choice-chance. But the Universalist needn't deny exclusivity. The biblical Universalist can easily accept exclusivity, and can easily disagree with the non-Universalist about the scope of who will be saved by Christ's saving work.

The difference between orthodoxy and Biblical universal reconciliation is that most separatist denominations believe and teach that Christ's atonement is not "applied" to all, but that it is only "offered" and then applied to individuals at salvation after confession. The common believer holds that it is applied to all infants at birth, but is removed at the moment the infant commits its first personal sin - as an adult. The strict "limited election" party holds that atonement, and thus (eventually) salvation is applied to "elect infants" at birth, while all others are of course cannot be saved and are damned. (1)

Of course, to the biblical Universalist, this is ridiculous, because "atonement" and "salvation" are two different aspects of a single reconciliation plan of God: All are atoned for past, present and future, and all at birth. Yet, salvation is the "coming into the knowledge of the truth" (1 Tim. 2:4b) - the truth that God is going to save all flesh (Lk. 3:6), because He is the One "willing" (determining) all to be being saved (1 Tim. 2:4a), through His drawing all unto Himself (Jn. 12:32).This evangel and "drawing" does not stop at the grave, but continues onward through the grave - being preached even unto the dead (1 Pet. 4:6) - and out the other side up to the "restitution of all" (Acts 3:21).

Whereas, the biblical Universalist (exclusivist) holds that, eventually, through (in) Christ, all shall be made alive, because, I Corinthians 15:22, insists that, it is in Christ that all shall be made alive. And that once "all are made alive," all tongues will eventually confess Christ (Phil. 2:11).[(1) Westminster Confession, 1647. CHAP.

X. Sect. 2 and 3.]

The scriptural basis for exclusivity is overwhelming and the Bible is loaded with verses that tells us, that ONLY through the confession of Christ will one ever be saved. Yet, we are not to fear, nor spread fears based on the “eternal” and other damnation theories of other souls, but to preach the Good News to all souls, that once all men are "made alive" (in Christ), all will eventually confess Christ. Even though the Westminster Confession limits such confessions to an elect “select” few, the misunderstood verses rather teach an universal and “effectual calling,” for the very verse they construe says, “No man can come to Me (Christ), except the Father, which hath sent Me, draw him [See Jn. 12:32 where God draws all]: and I will raise him (apparently all men) up at the last day [See the Resurrection Day, where all are raised up]: (For), it is written in the prophets, ‘And they [All Mankind] shall be all taught of God. Every man therefore, that hath heard, and hath learned of the Father, cometh unto Me’ “ (Jn. 6:44-45) Now, it seems that in the end, since “all tongues confess” (Rev. 7:9 and 13:7), and all eyes have seen (Rev. 1:7) it must be so that all future “ears must have heard” (Jer. 28:7, 36:10).

Now what passages support or allude to the doctrine of “further” chances? There is I Peter 3:19-20 and I Peter 4:6, which suggest, but not decisively conclude, that there is maybe a furthering of a chance for salvation.

A lot of Bibles gloss the translation at the beginning of I Peter 4:6 by saying “For this is the reason the gospel was preached even to those who are [now] dead." Yet, many commentators are honest enough to confess that the word 'now' does not occur in the Greek'. Whether they really see the significance in this or not is the big question. They explain that the reason the word “now” is added is that, they believe that there are no further chances for salvation after death.

Now, the case they give for the doctrine of no further chances is a weak one. The word “now” makes for great differences in interpretations.

The more pressing point here is that this practice of doctoring a translation to protect the theological positions that the translators happen to hold (on controversial issues), is deplorable. The much more responsible Concordant Literal version corrects this by properly translating the verse as, "for, and/to-dead-ones/ is-brought-a-well-message / that / they-may-be-being-judged / indeed / according-to humans (in) to-FLESH,/ yet / may-be-living according-to God (in) to-spirit.”

This verse points to a last minute, priori furthering of “the chance"“ for salvation, before the final consummation of all (verse 7) and the judging of the living and “the dead,” as mentioned in the

previous verse 5.

This better translation surely opens the door to the possibility that dead people are not only conscious, but also offered a chance at salvation by having the gospel ("the well-message") "brought" to them. For, what reason would there be otherwise, to bring this gospel to them, if they could not hear, not to mention the inability to believe? And what must we make of a gospel "brought" to dead folk to begin with, whether they be dead here, there or anywhere? Why tell them about what they don't even "need" to know, if they are damned?

Translators, on the other hand, for no respectable reason, add a word to close down the reading. Some even go so far as to make a figure of speech of it and suggest that these "dead" are the unsaved "living" humans, living at the time of the writing. In comparing these dead people with those other "humans in the flesh," such dead ones cannot help but be just that, "dead-ones" who are not in the flesh, but, yet still conscious beings "in spirit," that should be living according to God, as if they were in the flesh.

Now, the case typically mounted in favor of the doctrine of no further chances after death, is Hebrews 9:27, which reads: *"Just as man is destined to die once, and after that to face judgement,...."* But, the biblical Universalist, who believes in further chances, does not need to deny that people die once. So there isn't anything in Hebrews 9:27 that should even begin to produce any discomfort in the Universalist who believes in further chances.

The expression "after that," can mean any gap-period length of time, just as in those who go to reside in Hell to wait for the day of the judgment of a humans works (See 1 Pet. 4:6; Heb. 9:27).

The other passage that is commonly cited in favor of the doctrine of no further chances is Luke 16:26. This is a bit stronger than the Hebrews passage. This passage occurs in the parable of the rich man and Lazarus.

In this parable, the rich man, now dead and suffering in hell, asks Father Abraham to "send Lazarus to dip the tip of his finger in water and cool my tongue." The second part of Abraham's explanation for why this request won't be granted reads, *"And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us."* But again, the Universalist need not deny that there will be punishment only that such punishment will last forever.

And there is no reason at all here to have to hold that, while the punishment is still going on, those suffering from it can end it at will any time they want, and cross freely from hell to heaven, nor that those in heaven will be allowed to visit hell.

So even if we made the mistake of trying to extract from the

details of this parable a position on the issue of whether there will be further chances, there still would not be much cause for taking this passage as supporting the doctrine of "no further chances" with any force at all. Unless taken in full context of the entire canon, it is only an argument from silence from both sides.

For as long as the Universalist who believes in further chances sensibly allows for the possibility that, while punishment is occurring, those suffering from it can't just end it any time they want, they can make perfectly good sense of the words this parable puts into the mouth of Father Abraham.

It shows, though, that there is a sense, then, in which they can cross over to us. Yes, there is a perfectly good sense in which they can, but, there is also a perfectly good sense in which they cannot.

Nevertheless, though, to hold that this passage establishes, not only that those suffering from punishment cannot just end it any time they want, but that it can never happen, even by the saving power of Christ, and can never be released from this punishment, is surely a very desperate stretch.

There is no other doctrine to compete with "no further chances" in terms of the following three factors. No other doctrine comes close to

a) being so strongly believed despite,

b) being so utterly disastrous in its consequences, and

c) having so little Scriptural support!

But some will disagree and claim that a powerful case for anti-universalism can be mounted from strong exclusivity, together with the very plausible observation that some never accept Christ in this life.

Belief in further chances after death should not be solely based on what we find in 1 Peter. Though there is perhaps not much of a direct case that can be made from I Peter, we can find fairly strong evidence for universalism provided by many other passages. Therefore, the belief in biblical universalism is not based on a belief in further chances, but rather, further chances is based on all the passages supporting biblical universalism.

There are two more passages, which together have some Universalist tendencies in a way that involves the doctrine of further chances. They are presented, not so much to prove further chances, but to deter dangerous unfounded thoughts of no further chances beyond physical death.

Rom. 10:9 and Phil. 2:9-11

"*If you confess with your mouth, Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved.*"

This raises the question: Who will confess and will believe? This is one of those questions, at least with respect to the confession part, that gets answered in the Bible, for, we read in Philippians 2:9-11 and elsewhere, that every tongue shall confess that Jesus is Lord.

"Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, into(for) the glory of God, the Father." (CLV)

Romans 10:9 includes no fine print to the effect that the confession must take place prior to death to be effective, and, as we've seen, there's next to no good Scriptural reason to deny further chances. In fact, there is more evidence for the case that "the chance" continues onward until all do confess: *"that in the name of Jesus every* (celestial and terrestrial and subterranean) *knee should be bowing, and every (celestial and terrestrial and subterranean) tongue should be acclaiming, that Jesus Christ is Lord,...."*

The word "if" is another stumbling block to simple people brain-washed in "eternal damnation" doctrines. Actually, "if" means "when," for we read that Jesus said, *"And I, if-ever I-may-be-being-lifted out of the earth, shall be drawing all toward Myself."* Now, did Jesus raise from the dead? We believe he did, and so in the belief that He did, it means "since" He raised from the dead - past tense. To Christ, since He knew He "would," He could have said it as a declarative statement, *"When I be lifted up out of the earth."* As it is, He played off the "belief" and "disbelief" in the minds of His listeners about this future event, which He personally "knew" would happen.

In other words, Jesus is saying, *"If I raise up from the earth and you believe what I am saying about that, you shall also believe what I am saying about My drawing all toward Myself."* So, Jesus just as well could have stated it, "WHEN I be lifted up...shall draw all toward Myself. Do you believe this?" It seems that this verse about the resurrection of Jesus is tied to the universal resurrection of all Mankind from the dead. It also seems that Jesus was trying to make a point about what this resurrection does. If he is raised up, and he was, then (he said that) He would draw all toward Himself. Here we have an allusion to the general and universal resurrection of all Mankind. Now, to what end? That this resurrection of His would draw all "TOWARD" Him, and not draw some to any other. It is obvious that Jesus is stating His claim as heir to all, and this means all Mankind. Apparently, today, most so-called believers believe the first part, but just cannot believe the second half of the statement.

"People can believe "in" Jesus,
but not believe a blessed thing He said.
We must respect those who believe none of it.
We surly respect those who believe all of it.
But, we cannot respect those who are indifferent to it."

THE RESULT IS GOD IS GLORIFIED "IN ALL" THROUGH JESUS CHRIST

"If anyone is speaking, as the oracles of God; if anyone is dispensing, as out of the strength which God is furnishing; that in all God may be glorified, through Jesus Christ, to Whom is the glory and the might for the eons of the eons. Amen!" (1Pt 4:11. CLV).

GOD PROMISED NONE SHALL BE EXTERMINATED

Many people today redefine this promise as falling short of the mark by rushing to false conclusions and quick judgments, and punitive punishments, thus intending many to perish.

"*The Lord is not tardy as to the promise, as some are deeming tardiness, but is patient because of you, not intending any to perish, but all to make room for repentance*" (2 Pet 3:9. CLV).

It is today, as it was then, that the hypocritical Pharisee views people as they do food. Some food is clean, while other foods are not. They say, "some people are 'called chosen', while others are not; some are specially saved, while all others are forbidden by God. This is a continuation of an Old Testament discrimination that God abandoned with the New Administration "in Christ." Most of traditional Christianity still perpetuates this old dispensation by "limiting" God's saving grace to a select few. They deny that Christ "DRAWS ALL TOWARDS HIMSELF." They deny that He is "taking away the SIN of the world" by redefining scripture to say He only takes away some sin. They confuse Christ's universal atonement by confounding it with individual salvation, and thus make the atonement limited. God is not to be glorified in ALL, but is to be glorified in part. God is no more patient with men, but cuts them off at death, ceasing the gospel ministry, and now intends many to perish and few to repent.

Peter said; "Believing, ye rejoice with joy unspeakable and Full of Glory" (1 Pet. 1:8). Can it be possible that they believed in the doctrine of endless SIN and misery? Would this have made them rejoice with unspeakable joy? All the threats in the word of God, when properly understood, harmonize with the doctrine of universal reconciliation; the punishments spoken of are limited punishments only and no threatening or law extending SIN or its consequences is

beyond the “times of restitution” or “the reconciliation of all.”

THE TESTIMONY OF THE APOSTLE PAUL

Rom. 5:15, 19; and 12:18
JESUS JUSTIFIES ALL THAT ADAM CURSED

“through the disobedience of one human, **the many** were constituted sinners.
[Even-so],
“through the obedience of One, [Jesus] **the many** shall be constituted just.”
(hoi pollOn)
“by the offense of the one, [Adam] **the many** died,
(hoi polloi)
“in grace, of the One Man, Jesus Christ, to **the many** super abounds.”
(tous pollous)

The same “many” that were made sinners, Paul declares*, “shall be made righteous.”* This certainly asserts the salvation of all sinners. The many (hoi polloi) spoken of here are the multitude or whole bulk of Mankind, (Rom. 5:15, 19) in which texts *hOi polloi* are plainly equivalent to “all men” (verses 12, 18). For as hOi polloi, “the many,” in the first part of the verse, does not mean some of Mankind only, but all of Mankind, from first to last, who, without exception are constituted sinners, so “the many” (tous polloi) in the latter part of the verse, who are said to be constituted righteous, through the obedience of Christ, must mean all Mankind, from the beginning to the end of the world, without exception.

The evident sense of the passage is this: 'For as the many, that is, the whole bulk of Mankind were made sinners, so shall the many, that is, the whole bulk of Mankind be made righteous.' What can be plainer than this fact?

Nothing can be more obvious than that it is the apostle's intention to represent all Mankind, without exception, as deriving greater benefit from the mission of Christ.

The universality of the apostle's expression is very remarkable. The same “many” that were made sinners by the disobedience of one, are made righteous by the obedience of the other. If all men are condemned by the offense of one, the same all are justified by the righteousness of the other. These universal terms, so frequently repeated, and so variously diversified, cannot be reconciled to the limitation of the blessings of the Gospel, to the elect alone or to only a part of the human race.

Rom. 5:18
ALL CONSTITUTED JUST

Paul represented the gift of life as extending equally with SIN.

"As, by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." This is a very important passage. It teaches us, that the gift of eternal life shall extend equally with SIN. On the one hand, we are told, *"judgment came upon all men by sin";* while, on the other, we find that *"the free gift came upon all men unto justification of life."* This gift is eternal life. *"For the ration of Sin is death, yet [even so?] the gracious gift of God is life eonian, in Christ Jesus, our Lord"* (Rom. 6:23) (CLV).

Titus 2:11
GOD'S GRACE APPEARED, SAVING ALL

"For the grace of God that bringeth salvation hath appeared to all men," (KJV)

In Romans 5:18 Paul wrote that life's justification would come into all humans by means of one righteous act. He wrote to Titus (Verse 2:11) that the grace of God is the salvation for all people. This good news of universal reconciliation should not be distorted to teach that many people are kept apart from God forever in hell. Titus 2:11 is a free-standing verse showing that God saves all "anthropois" humans, whether they are aware of it or not. Notice that the King James Version translation adds the phrase "that bringeth," which is not in the Greek. The Greek passage actually reads:

epephanE gar hE charis tou theou hE sOIErios pasin anthrOpois
appeared / for the grace of-the God / the saving / to-all (all) humans

Note that the words "bringing" (NASB), "that brings" (NIV), or "that bringeth" (KJV) do not appear in the above Greek text. Rather what does appears "is the saving grace of God" to all humans. The verse actually reads:

"For, the grace of God / appeared, / (the) saving / ALL humans."

The verse could also be interpreted:

"For / the grace of God / appeared / (for) the saving / (of) all the people."

The word "***sOIErious***" (saving) appears to be an adjective modifying the noun "grace" When it has the word "hE" (the) in front of it, which refers to the noun "grace" as well, it is a noun "the saving." No matter, "the saving" is something being done to "all" people.

"*Soterios*" can be an adjective, according to the concordances. No matter what a translation has done with a word, one can find out what part of speech it is in the original language by tracing it down in a concordance: Young, Strong or even the NIV concordance. Hence, the translation is, "The saving grace of God has appeared to all people."

Soterios is thus an adjective modifying the noun "Grace" - "Saving Grace." If used in the phrase "the saving all people" it is a noun.

The question emerges: What does "has appeared" mean? Does this phrase indicate that God's saving grace will confront ("appear to") each person externally and unapplied? Or, does it mean applied and that it ultimately leads every one of them to salvation? If God's grace is "saving grace" and if it appears (or is apparent) somehow to all people, then logically all people will be saved.

The Greek word used here, "*epiphainO*," (apparent) means that God's saving grace "appeared" or "shined on" all people, which goes beyond human physical eye sight. In Luke 1:79, Zechariah used this word to describe the effect that Christ's coming would have on people who sit in darkness – both physical and spiritual (mental): "To give light (shine on-epiphinO) those who sit in darkness and in the shadow of death..." Therefore, this "light," (that all men are born with) this saving grace, shines on all people; it enlightens all people (they become aware of this indwelling light) because we all are in darkness without Jesus!

We may logically check this: If the passage said God's "the grace appeared to all people" we could argue that that's all it did is just physically appear as some anachronism for Jesus. It would mean that we could be knowing that grace saves, but only if we agree to apply it.

But, the passage says God's "saving grace appeared to all people." This must be saying that the power of application is in the word "saving" and not in any human effort to apply it. By adding the adjective "saving" as a modifier, God is saying that it is He who applies the grace to all people as it appears (becomes aware) to them – it their due order of time. The word "appear" must be an anachronism for awareness of the application.

The closer we all look at Titus 2:11, the more amazing the passage becomes and the more closely it fits with the total reconciliation teachings. - [G. HOWE]

Also, the word all "pasin" can be translated both as "to-all" and as "all." A parallel in Titus that uses the alternative "all" is verse 2:9 "well-pleasing in all [things], not contradicting." The word "things" is added as a termination to "pasin" to help us understand it refers to certain good deeds and actions. In the above verse there is no post-fix and nor should there be any pre-fix.

The word "all" fits in well as a proper translation in the above verse.

[See other passages where "pasin" is translated "ALL." Titus 2:9, 10, Matt. 2:16, 23:20, 24:47, Luke 2:20, 3:20, 9:43, 48, 12:44, 13:17, 16:26, 24:25, Acts 17:31, 20:32, Rom. 1:5, 8:38, I Cor. 8:7, 9:22, 12:6, 15:7, 28, 2 Cor. 1:1, 11:6, Gal. 6:6, Eph. 1:23, 4:6, Heb. 5:9, 13:4, 18,

1Pet. 4:11, 5:14 and many others. The primary proof verse is Titus' alternative use of "ALL" in verse 2:9.]

Therefore, what we have is a statement not about God's "bringing" salvation to all men in order that they may decide whether or not to accept it and allow God to apply it. The verse clearly states that God's grace appeared, is applied and thus saves (will be saving) every human being, whether they are aware of it and agree with it or not.

This fits well with such verses as Luke 3:6 "All flesh shall see the salvation of God."

Rom. 5:20-21
GRACE ABOUNDS MORE THAN SIN

Grace shall abound more than SIN and reign more potently, so that at last all shall end in everlasting life. *"Where SIN abounded, grace did much more abound; that as SIN hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord."* What a blessed assurance! Grace shall conquer SIN. In every heart where SIN has reigned, grace shall set up its empire. Grace shall reign triumphantly and successfully. We see not yet all this done; but it shall be done at last. For, how can Grace super abound over SIN, if SIN, unbelief and the ordaining of many to perdition persist for eternity?

Rom. 8:19-22
ALL CREATION WAITING FOR CHRIST

"For the premonition of the creation [KJV has "creature"] is waiting for the unveiling of the sons of God. For to vanity was the creation [KJV has "creature"] *subjected, not voluntarily, but because of Him Who subjects it, on/in expectation, that the creation* [KJV has "creature*"] itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God. For we are aware that the entire creation is groaning and travailing together until now."*

Paul teaches, that the same creature, which was made subject to vanity, *"shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."* It is worthy of remark, that it is the same "creature," or creation, which was made subject to vanity, that is to be delivered. The passage may also be interpreted thus*: "For the Creation was made subject to vanity, not willingly, but by reason of him who subjected it; in hope that the Creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God" The creature, in this passage, signifies, "every human creature," and "all Mankind."* Let us read the passage with such a rendering that undoubtedly gives it a since of justice. *"For*

every human creature was made subject to vanity, not willingly, but by reason of him who had subjected the same in hope; because every human creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For, we are very aware that the whole CREATION of God is groaning and travailing together until now."

Rom. 11:25-26

Paul teaches the eventual salvation of both Jews and Gentiles. *"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in;" and so "All Israel Shall Be Saved."*

The terms, Jews and Gentiles, comprehend all Mankind. Paul asserts the ultimate salvation of both Jews and Gentiles, that is, of all men. What serious man can pretend, that by the fullness of the Gentiles He meant only a portion of them, and by all Israel, He meant only a small part of Israel? Was it such a view that led Paul to exclaim, at the conclusion of his discussion on this subject, *"O the depth of the riches both of the wisdom and knowledge of God"* (Rom. 11:33). If God sought to save the whole and succeeded in saving only a fraction, was the depth of his wisdom so surpassingly great? Now see what He says at the conclusion of the 11th chapter. *"For of him (God) and through him, and To Him are all things"* (Rom. 11:36 which, we cannot help but see means the whole of ALL CREATION. We can see as the donor, it was "of Him," as the director of providence, it was "through Him" and as "the heir to all," it was "to Him" that the argument for Universal Reconciliation of all is complete.

1 Cor. 15:22 and 2 Cor. 5:17
ALL MADE ALIVE

Paul said, *"As in Adam all die, even so in Christ shall all be made alive." And, "If any man be in Christ Jesus, He is a new creature."*

Hence, if all shall be made alive in Christ, they shall all be new creatures in the resurrection of the dead. The apostle's language is so clear and full with respect to the final happiness of those who are thus raised and that their resurrection to life will be ultimately a blessing that the generality of Christians have supposed, that He is here treating of the resurrection of the virtuous only. But, that is not the fact. He evidently speaks of the restoration of the whole human race. All who die by Adam shall be raised by Christ; otherwise, the apostle's assertion would be untrue.

The case then would have been this, as in Adam all die, so in Christ shall a select number, a small proportion, be made alive. But this is not the apostle's doctrine. His expressions are equally universal in each clause. All die in Adam. The same All, without any exception,

without any restriction, shall by Christ, be restored to life and ultimately to holiness and everlasting happiness.

1 Cor. 15:26
DEATH DESTROYED

"Death, the last enemy, shall be destroyed."

Of this passage, we must ask the enemy of what or who. If death be the last enemy of Mankind and if that enemy shall be destroyed, then there will be no enemies to the happiness of Mankind remaining after the resurrection. Nowhere in all the passages in context of "the enemy" is man included in this destruction. Rather, "death" and "Hell" are cast away into the Fire and put to the second and final death BEFORE ANY HUMANS are ever tossed around and about. Now, this is the second death, the death of "death" itself and of Hell. All that is left now is deathless Mankind, some corrections, judgments, purifications, and then the Final State.

1 Cor. 15:42-43
ALL RAISED SPIRITUAL BODIES

Paul, in his account of the resurrection does not admit to the existence of SIN in the immortal state. Hear what He says: *"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is raised in glory; it is raised in power; it is raised a spiritual body."* When the apostle cries out triumphantly, *"O death! Where is thy sting?"* He certainly means, that SIN was absent, for *"the sting of death is SIN."* We may ask what is sown and then raised? The body! Interpreting the verse, we get this: *"So also is the resurrection of ALL the dead. All bodies were sown in corruption; ALL bodies are raised in incorruption; ALL bodies are raised in glory; ALL bodies are raised in power; ALL bodies are raised spiritual bodies."* Apparently, "nobody" is left out if all bodies are treated as such.

2 Cor. 5:19
SIN OF WORLD FORGIVEN

Paul said, *"that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."* It is not said, that God was in Christ reconciling himself to the world. He was never "unreconciled," but God was "in Christ" reconciling the world to himself. By "the world," it is here undoubtedly intended to mean all whom Christ died for - all Mankind. God was engaged in this work; He had appointed the means for its accomplishment; and we believe, under his wise direction, it will be done. For, *"God was 'in Christ', reconciling all Mankind unto Himself, not imputing their trespasses*

unto them."

Gal.3:28-29

ALL MEN ONE IN CHRIST

Paul says to the Galatians*, "There is neither Jew nor Greek, there is neither bond, nor free, there is neither male nor female; for ye are all one in Christ Jesus. And, if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."* According to what promise? Answer: According to the promise God gave to Abraham, that in him and his seed [Christ], all the nations, kindred, and families of the earth shall be blessed. In Christ, therefore, none of the distinctions is known of which Paul there speaks*. "Ye are all one in Christ Jesus."* That point being settled, He adds*, "and if ye be Christ's [as He had proved] then are ye Abraham's seed, [that is, not by lineal descent, but spiritually] and heirs according to the promise."* Now, it should also be mentioned that, if there is no difference between Jew and Greek, no difference between a free man and a slave, nor any difference between male and female, then it is more than justifiable to add that there is no difference between "the world" and "those that especially believe," sense Christ is the Savior of both parties making them all as "one in Him." It appears that, Paul uses every possible "physical" dualism to illustrate the new dispensational change in how God looks at humanity.

In this Christian administration, Paul tries to show that God does not look with bias at anyone, but sees all human beings as a composite image. Man is ONE "thing" to Him, a single "Adam" figure. Humanity was kid-napped and held captive "in SIN," and so, humanity as a whole had to be bought by Christ. Thus, God the Father sent a second Adam, His Son Jesus Christ vicariously to represent all humanity. Thus, Jesus either paid the price and is taking away all SIN from the world, by drawing all toward him or He is not.

Phil. 2:9-11

ALL HUMANS WILL CONFESS

Paul also says, that Jesus was *given "a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in/on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."* Is Paul leaving out anything here? It appears that *"things in heaven, on earth, and under the earth ,"* is a common expression of the Hebrew and New Testament writers for *"the entire universe."* What can be meant by "things in heaven ," that is, beings in heaven bowing the knee to Jesus, if spiritual worship be not meant? Now, if the universe [that is, all men without exception] are to render spiritual and divine worship to Christ, will they not all be holy and

happy? [See Adam Clarke's "Commentary on the Old and New Testaments" under these verses mentioned]

Rom. 10:9 and Col. 1:19-20
ALL RECONCILED

The foregoing reason is confirmed by the fact, that *"if we confess with the mouth the Lord Jesus and believe in the heart that God hath raised him from the dead, we shall be saved"* (Rom. 10:9). And, it pleased the Father, by his son Jesus, *"to reconcile all into(to) Him (-making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens"* (Col. 1:19- 20).

This is a similar expression to that spoken of above, which signifies the universe. The phrase, "all [things]," also signifies in inclusion of "all intelligent beings," since all the universe includes humanity. It is God's pleasure "to reconcile all [things] unto himself." This is an irrefutable argument in proof of the final holiness and happiness of all men. For, we see this expression "if ye confess" become a universal reality as the entire human race confesses with their tongues that Jesus is Lord.

Titus 2:11, 12
SALVATION TO ALL MEN

Paul tells Titus, in regards to the above, that, *"For the saving grace of God made its advent to all humanity, training us [believers, and all men] that, disowning irreverence and worldly desires, we [believers, and all men] should be living sanely and justly and devoutly in the current eon."* (CLV Amplified)

It cannot be said, except in a very refined and spiritual sense, that this Gospel had then appeared to all men, but it may be well said, that it brings salvation to all men. This is its design and it was to taste death for every man that its author came into the world. For, as the light and heat of the sun are denied to no nation or individual, even so, it is with the grace of the Lord Jesus that this saving grace also shines out upon all. God designed that all Mankind shall be as equally benefited by it, in reference to their souls, as they are in respect to their bodies, by the sun that shines in the firmament of heaven. Now, in this verse it is plainly shown that "all men" defines the "US" and the "WE" pronouns in the verse as referring to all Mankind as a whole, and that we, us "all men" as a whole, shall receive salvation. [See Adam Clarke's Commentary on these verses]

Heb. 2:9
CHRIST TASTES DEATH FOR EVERY MAN

Jesus Christ is the Ransom for All Sin, All Men, and the entire World.*"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He, by the grace of God, should taste death for every man."*

If Christ tasted death for every man (equally), how can anyone be forbidden repentance then cursed with eternal resistance and forever lost? Many other verses support this all-inclusive application of his tasting death for men.

1 Tim. 2:6
A RANSOM FOR ALL

Jesus gave himself as a ransom for all. *"He gave himself a ransom for all to be testified in due time."* Will the devil have any that Jesus ransomed? How can He be the ransom for all, yet be the ransom for only some at the same time?

Is. 53:11

Jesus did not die, or give himself a ransom in vain: *"He shall see of the travail of his soul, and shall be satisfied."*

The travail of his soul was to die for all, taste death for all, and ransom all, thus draw all and save all.

Is. 35:10
ALL THAT IS RANSOMED TO BE SAVED

"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

1 Jn. 2:2
PROPITIATION FOR ALL SIN

"And He is the propitiation for our sins and not for ours only, but also for the sins of the whole world." If Jesus is the propitiation of our sins (as we do see after the fact of salvation), how can He not be the propitiation of the sins of those of the world? The word "for" in the statement "not for ours only, but also for" suggests that it is applied to both cases equally, and thus means the same in both cases.

Is. 53:6
CARRIED EVERYONE'S INIQUITY

Christ takes all iniquity.

"And the Lord hath laid on him the iniquity us all."

Jn. 1:29

TAKES AWAY SIN OF WHOLE WORLD

"Behold the Lamb of God which taketh away the sin of the world."

Heb. 2:14

DESTROYED THE DEVIL

Christ is to *"destroy him that had the power of death, that is, the devil."* Christ will destroy all evil, and banish it entirely from the universe.

Heb. 4:3

The writer of Hebrews says, *"We, which have believed, do enter into rest";* which could not be true, if they believed in the doctrine of endless misery. Yet, it appears to also be true that those who do not believe in our time are not entering into rest, but are still trapped in unrest, but nevertheless, we are promised that they too, will *"see the salvation of God" "to be testified in due time"* to all men.

Heb. 5.2

COMPASSION FOR THE IGNORANT

Christ "can have compassion on the ignorant, and on them that are out of the way."

Who, then, dares to say that He will not have compassion on those other classes of people, enlighten their minds, and lead them in the right way? He surely will, for He is the Light of the world, and the Savior of lost men. However, according to partialism, He will have no compassion for countless millions of our frail race, but will make it his business to drive them into hell, and there torment them eternally. Who can believe that our blessed Redeemer is, or ever will be, so cruel? - [MANFORD]

Heb. 6:18

GOD DOESN'T LIE

"It is impossible for God to lie," who hath sworn to Abraham to bless all the kindred of the earth, in his seed, which is Christ. If God could be false to his own promise, then the world would not be saved; but *"it is impossible for God to lie."* Therefore, all men, without exception are blessed in Christ Jesus. - [Clarke]

Heb. 6:19

HOPE IS OUR ANCHOR

"Which [hope] we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

From what the Scriptures teach respecting hope. It enables its

possessor to purify himself even as God is pure. (1 John 3:3). It is an anchor of the soul, both sure and steadfast. (Heb. 6:19). On the purifying nature of this hope, the remarks made above on faith will apply equally as well here. Therefore, they do not need repeating. This hope is called "an anchor of the soul, both sure and steadfast." However, how could it be so if the thing hoped for depended on the fickleness of man? Man is too frail, and erring, and helpless a being to found such a hope upon. And nothing short of a belief in God as the Savior of all, and the absolute certainly of the accomplishment of the thing hoped for, could impart a hope to man which would be as an anchor to his soul, both sure and steadfast. - [MANFORD]

Heb. 8:11-12 and Rom. 11:26
ALL SHALL KNOW GOD

"And by no means should each be teaching his fellow citizen, And each his brother, saying, 'Know the Lord!' For all shall be acquainted with Me, From their little to their great, For I shall be propitious to their injustices, And of their sins and their lawlessness's should I under no circumstances still be reminded."

Rom. 11:26
ALL ISRAEL TO BE SAVED

"And thus all Israel shall be saved, according as it is written, Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob."

Paul hath repeated the testimony of Jeremiah, concerning God's covenant with the house of Israel; *"all shall know me, from the least to the greatest."* This is a pledge of the salvation of the Gentile world. The word of God assures us, that the Gentiles shall be fellow-heirs with the Jews of the blessings of the Gospel. God says, "All shall know me, from the least to the greatest." What the Lord means here is, that the children of Israel equals all the descendants of Abraham, not just those who may happen to be upon the earth at any particular time, but the whole posterity of the patriarch, without exception. This is similar to what Paul declares. Even so, it must be true for all the Gentiles.

Heb. 11:1
TRUE HOPE IS UNIVERSAL

"Now faith is an assumption of what is being expected; a conviction concerning matters which are not being observed."

From what the Scriptures teach respecting faith, it is the assumption of things hoped for, and it works by love, and purifies the heart. (Gal. 5:6). However, no man can have pure hope where endless misery is to be true; and, hence, that doctrine is not an essential part of the things being expected. Therefore, a faith in that 'as necessary' is not the faith of the Gospel. All hope in what is being expected is for the truth of universal reconciliation; hence, universal reconciliation is the assumption of things hoped for, and, therefore, a faith in universal reconciliation is the faith of the Gospel. Again, a belief in the doctrine of endless misery, does not work all the good nor does it create pure love, but fosters the leaven of fear; hence, it is not the pure Gospel faith. Nevertheless, universal reconciliation does work by love and towards the assumption of that which is being expected, because it is intended - the salvation of all men, and not by fear; therefore, to believe in universal reconciliation is to believe the true Gospel.

Once more; a belief in Partialism and thus, the damnation of others does not purify the heart, but serves rather to harden it and to blunt the finer feelings of human nature; it breeds ignorance and indifference, and hence, it is not the true faith. Universal reconciliation does purify the heart and creates a principle there of universal benevolence and philanthropy toward all men that the Glad Tidings of the Angel's message speaks of. Therefore, universal reconciliation, and not limited atonement, is the true faith. - [MANFORD, Amplification by R. MARSHALL]

Heb. 12:10, 11
PUNISHES TO MAKE THINGS RIGHT

God never chastens us but *"for our profit," "causing all chastisement afterwards to yield the peaceable fruit of righteousness unto them which are exercised thereby."* How, then, can the doctrine of endless punishment be true? If God's chastisements afterwards yield the peaceable fruits of righteousness, how can such chastisements be endless? Some may argue that not all are chastened by God, but some are punished without remedial correction. Yet, the Lord says, that *"the sun shines and the rain falls of both the righteous and the unrighteous."* Does this verse not tell us that God's chastening shines and falls on all men? Thus, the "our" and the "us" in this verse speaks of all humans, and not just the elect.

Titus 1:4
FAITH, GRACE, MERCY, AND PEACE COMMON TO ALL MEN

"the common faith: Grace, mercy, [and] peace, from God the

Father and the Lord Jesus Christ our Savior."

TESTIMONY OF ST. MATTHEW

BE LIKE GOD: LOVE, PRAY, AND CARE FOR ALL MEN

Matt.5:44
BEING LIKE GOD - FOR ALL MEN

We are required to love our enemies that we may be like our heavenly Father. It is, then, a glorious truth that God loves his enemies; for, if he does not, we, by loving ours, would not imitate him. The fact that we are required to love our enemies – to be Godlike – is proof positive that God loves his. I know this is deemed by some a false and dangerous doctrine; and many go so far as to say that it came from hell and that the devil is the father of it! But, it is of origin that is more respectable; it came from heaven, and he God of purity and truth is its author, and Jesus Christ was sent by the Father to inform the world of this truth. It is not strange that some suppose that God will torment a part of those he loves, without relief and without end? The hawk loves the dove, the wolf loves the lamb – loves to torment them. Is everlasting burning the fruit of God's love? Mr. Shinn very truthfully remarks: "And what greater cruelty can be conceived than for creatures to be filled as full of torments as their capacity can hold, and be confined in necessary sin and misery without end, by Almighty power?

Alas! This doctrine casts its shadow far behind, and eclipses all the sacred and soul-cheering truths of the Christian religion! In vain may we be told of the good Providence of God toward the Jews or the Gentiles; in vain may we behold the mild and beautiful character of the Savior, as "the brightness of the Father's glory, and the express image of his person"; in vain may we study the justice, the veracity, and the kindness of our Maker's conduct in the present world. The doctrine under review carries the universe forward to a gloomy consummation, and causes all those stars of encouraging doctrine to set under an unfathomable of mystery and darkness, which seems plainly undistinguishable from an unprincipled and unfeeling despotism. --[MANFORD]

We are all required to *"bless those that curse us,"* that we may be *"merciful, as God is merciful"* (Lk. 6:28, 36). How false, then, is the dogma which represents God as cursing forever those who are so unwise as to pollute their lips with profanity; which says, because men do wrong, God will do infinitely worse – will pour out volleys of curses upon their defenseless souls eternally! This doctrine degrades

the Almighty below the most profane wretch on earth. Remember, we are required to bless them that curse us, that we may be Godlike.

It is said, we must do good to them that hate us, that we may be merciful, as God is merciful (Matt. 5:44, 48. Lk. 6:27, 36). The unavoidable inference from this injunction of our divine Master is, that God is so merciful and so kind that he even does good to them that hate him; and as he is unchangeable, he always will do good to them. This goodness will finally subdue the hardest heart, and cause those who now hate him to love him with all their soul and strength. This passage fully refutes the idea that God hates and will forever hate a portion of our race.

We are all commanded to pray for those who despitefully use us and persecute us (Matt. 5:44. Lk. 6:28). Will he who requires his children to cherish such benevolent feelings toward the erring, forever be unreconciled to them, never forgive them, but delight to despitefully use them and persecute them? If so, he requires us to be infinitely better than he himself.

Jesus said: *"If ye love them (only) that love you, what reward have ye? Do not even the publicans the same?"* (**Matt. 5:46**). If God loves only those who love him, wherein is he better than the publicans? If God loves only those who love him, why should not we love only those who love us? Is it not right to imitate God?

But, I have proved that God loves all, blesses all, and does good to all; and, as he is unchangeable, he always will love all, do good to all, and bless all. Can these conclusions be avoided? The dogma, then, of endless hatred and endless cursing, is false – false as perjury! It is sometimes said that Jesus never condemned the doctrine of endless torments. In the whole five passages he condemns the principles upon which that dogma is based, Alexander Pope says: "Hell is built on spite"; and he speaks the truth: and Jesus condemns all spite, hatred, and revenge and informs us that those evil passions are not of heaven, but of earth, and are sensual and devilish. Remember that we are required to love our enemies, do good to them that hate us, and pray for those who despitefully use us and persecute us, that we may be like God; perfect, as he is perfect; merciful, as he is merciful; and hence, it must be that God loves all, and hates none; blesses all, and curses none. This is Universalism in its purity; and it is entirely unlike the doctrine of eternal hatred, eternal vengeance, and eternal cursing, which is so popular with many Christians. Oh, that all knew that God is love!

Matthew 12:20-21

"A reed that is crushed He will not be breaking and flax that is smoking He will not quench, [until He will ever be casting out judging into victory. And the gentile nations will rely on His name."

See also Isaiah 42:3b-4a.

"Into truth He will bring forth judgement. He will not fade or be discouraged until He establishes justice on earth. And for His law, the coast-lands will wait."

The Isaiah passage is parallel to Matthew and refers to Christ, as Jesus pointed out. In quoting Isaiah, however, Christ made some wonderful changes. He spoke the phrases that are in brackets and bold type in the Matthew 12:21 quotation, instead of the corresponding Isaiah 42:3b-4a words. Isaiah simply said that the Lord would be persistent in bringing justice and that the coast-lands would wait for His law. Christ changed those remarks to say that He would be casting out judgment to make room for victory and that gentile nations would be trusting in Him. Thus, Jesus took generalized prophetic statements about the coming judgment and converted them to show that judgment will actually be cast aside to make way for victory. Scripture4all.org is one of the few translations showing that in Matthew 12:10-21 it specifically says judging will be "cast out" to prepare the victory, which follows. Christ's remark about the gentile nations changed a simple prediction of waiting for God's law into a full-blown comment about salvation being in Christ's name. While there are other Bible statements predicting world-wide salvation, this is one of those made by Christ Himself while He ministered on earth. Another is found in John 12:32.

TESTIMONY OF THE PARABLES

The Mustard Plant Parable, the Leaven Parable, and Unlimited Atonement (Matt. 13:31-33 and Lk. 13:18-21) – by Dr. G. Howe

Leaven or yeast in the Bible sometimes refers to evil as in Matthew 16:6. In Matthew 13:33 or Lk. 13:20-21, it is quite clear that leaven does not refer to evil. In this parable, Christ was likening the leaven, which must have portrayed something good, to the kingdom of God. Evidently, the lump of dough spoke of the entire cosmos, which is finally going to be permeated by Christ (the leaven) and brought into loving subjection to God who will become "all in all" as Paul told us in I Corinthians 15:28. This very direct interpretation favors ultimate salvation of all people.

In the mustard plant parable (Matthew 13:31-32 and Lk. 13:18-20) the kingdom of God is said to be like the mustard seed, which grows into a large tree where birds find refuge among its boughs. There is no hint of a corruptive or adverse interpretation. While it is true that

worldly corruption did enter the Church, and that birds are used in some passages to elicit evil connotations, our Lord was not using birds as a figure of evil here in Matthew 13:31-32. Instead, He was demonstrating that this particular mustard plant, typifying the kingdom of God, starts very small but nonetheless, develops into a great tree in which birds can lodge.

Birds in the Bible portray God's care for all of His creation, as with the sparrows of the field, all of which are under His constant surveillance. Also, in Ezekiel 17:23-24 God planted a shoot from the cedar on a high mountain. It became a splendid tree where birds of every kind came to nest and find shelter in the shade of its branches. Our Lord may have been citing this very tree from the Ezekiel passage while delivering the parable of the mustard tree.

The Ezekiel text and the mustard tree parable both picture Christ's return and His ultimate reconciliation of all. In the leaven parable and in the mustard plant parable there is dynamic growth in God's kingdom, leading eventually to a blessing for all. Such teaching fits clearly with I Corinthians 15:20-28 and with many other free standing New Testament passages.

It also parallels dozens of passages in the Old Testament, which show that God's mercy endures permanently but that His indignation comes to an end.

Matthew 20:14-15
PARABLE OF LANDHOLDER

"Take what is yours and be going. I wish to give this last one what I gave you. Am I not allowed to do what I want with my own?"

The parable of the landholder paying workers what he chooses (each one the same) can be applied to entering the Kingdom of Heaven and "getting saved." Christ actually started with these words: *"The Kingdom of Heaven is like..."* If God intended to save gentiles as well as Jews, that was His prerogative. If God `intends to save and reconcile lost people after judgement, who is to say He cannot, should not, or will not do this? All human souls are His property (Job 12:10). Let those who defend the eternal punishment view be careful lest on the basis of several mistranslated scriptures they preclude reconciliation as an open option for the omnipotent God.

THE MANY ARE ATONED FOR

Matthew 26:27-28
BLOOD CONCERNS THE MANY PARDONED

touto gar estin to haima mou to tEs
(this for is the blood) (of-ME the) (of-the
kainEs diathEkEs
new covenant)
to peri pollOn) ekchunomenon eis
the about [concerning] MANY (being-shed
[concerning the Many]
aphesin hamartiOn
into(for) pardon of-sins)
[concerning the Many]

This brings us closer to asking the big question: Who Christ died for and how many did He atone for? Sense all men are ungodly, and He died for the ungodly, we have to say that He died and atoned for all Mankind. Because God is reconciling all things to himself, His Son the Savior therefore must by necessity include not only those who especially are believing, but also in a general way 'all men'. Hence, God truly "is the Savior of all men, especially [but not exclusively] of those that believe" (1 Tim.4:10).

"And taking the cup and giving thanks, He gives it to them, saying, 'Drink of it all, for this is My blood of the new covenant, that is shed (concerning) for many (into) for the pardon of sins."

LITERAL TRANSLATION

*"for this is My *blood of the new covenant, that is shed (concerning) for? many for pardon of sins."*

Christ told all of His disciples to drink the cup. It was a type of His blood that was going to be shed "for many," giving to them the remission of sins, by which He meant that His blood was poured out for all people. Every believer who takes part in the "communion" service is actually celebrating Christ's blood sacrifice for the whole human race whether they know and appreciate this or not! Amen, and praise God!

This was a personal directive to the disciples to drink from the cup representing Christ's blood of the new covenant. His blood was to be shed for them and for non-believers, as well. In Colossians 1:20

Paul unmistakably related that God reconciled "the all" (Greek: ta panta) into Himself through Christ because Christ made a comprehensive peace, "through the blood of His cross," between God and all people who are "on the earth and in the heavens."

*"And through Him to reconcile all (into)-to Him (making peace through the blood of His cross), through Him, whether those on the earth or *those in the heavens."*

The shedding of Christ's blood was extremely important because *"without blood shedding there is no remission"* (Hebrews 9:22). John the Baptist told people that Christ is *"the lamb of God Who takes away the SIN of the world"* (John 1:29). So, even though all who drank were followers of Christ, they were drinking on behalf of all others too!

The Last Supper commemorates Christ's voluntary submission to crucifixion, wherein He *was "lifted up from the earth"* (John 12:32). As a result, He would then be *"...drawing all men unto"* Himself. Total reconciliation of man to God is symbolized by the communion cup and bread.

Perhaps Solomon envisioned part of salvation's inclusive plan when he wrote: *"It is through unfailing love and faithfulness that sin is atoned for"* (Proverbs 16:6).

Christ shed His blood "...to pardon many of sins" (Matthew 26:28). The word "many" is a translation of the peculiar Greek word pollōn. Two scriptures covering this same topic can be compared to demonstrate what pollōn means: (Matthew 20:28 and I Timothy 2:6). Both verses discuss the required ransom (purchase price) for liberation from sin. Matthew 20:28 states that sin's ransom was paid for many: *"...as the Son of Man came not to be served but to serve, and to give His life as a ransom for many."* But I Timothy 2:6 says that Christ *"...gave Himself as a ransom for all .,"* Thus the "many" in Matthew 20:28 means "all" and the phrase *"...to pardon many of sins"* (Matthew 26:28) means *"...to pardon all of sins..."*

"Many" has been used in scripture to designate those who *"...were constituted sinners"* through Adam's disobedience (Romans 5:19) and those who received death through Adam's offense (Romans 5:15). In those two verses, "many" must mean "all" because all have sinned. But that sinful "many" is the same set of people to whom grace "super-abounds" or "overflows" (Greek: eperisseuo) in Romans 5:15. Then in Matthew 26:28, it states that "many" have had their sins pardoned because Christ bore the iniquities and the sins of "many," as it says in Isaiah 53:11-12." If "all" were made sinners through Adam's fall, then "all" will experience God's super-abounding grace.

The word "many" was sometimes used by Paul in a similar sense. "The many" in Romans 5:19, for example, is a vast group that includes every last human being except "the One," Who is the God-Man, Jesus

the Christ. The contrast was between The One (Jesus) and "the many." Isaiah 53:11 stated that the "many" have had their sins carried away by God's Servant and that the "many" have also been justified. Praise God for unlimited atonement!

"From the toil of His [Yahshua's] soul He shall see and He shall be satisfied by His knowledge. My [Yahweh's] righteous Servant [Ransom Savior, Yahshua] shall justify {the}MANY{ones}, and with their depravities [SINS] shall He be burdened [atone for]. Therefore, I will apportion to Him as 'among' {the}MANY{ones}, and to the staunch will He apportion the loot, insomuch that He gives up His soul unto death [as a Ransom], and with transgressors was [He] counted [thieves on the cross]; and the 'SIN' [singular tense form] of {the}MANY{ones}, He bears and for the 'ones' [i.e. {the}MANY{ones},] transgressing, He is making intercession."

[Is. 53:11-12 Literal Hebrew Translation. CLV. Brackets added for clarity. HEB. "brbim" STRONG'S #H7227, Translation: "{the}MANY{ones}." HEB. "chta" STRONG'S # H2399, Translation: "{sin}" singular tense.]

Is. 53:11 and 12b
THE MANY ONES RANSOM PAID

"Out of the trouble of His soul, He will see. He will be satisfied. Through His knowledge, My righteous Servant will justify many. And He will bear their iniquities...And He bears the sin of many and He makes intercession for the transgressors."

The word "many" was sometimes used by Paul in a similar sense. "The many" in Romans 5:19, for example, is a vast group that includes every last human being except "the One," Who is the God-Man, Jesus the Christ. The contrast was between The One (Jesus) and "the many." Isaiah 53:11 stated that the "many" have had their sins carried away by God's Servant and that the "many" have also been justified. Praise God for unlimited atonement!

Is. 55:11
GOD DOES WHAT HE SAYS

"So will be My word, which will come from My mouth. It will not return to me empty. But rather it accomplishes what I desire and prospers in that for which I sent it."

Even though Isaiah 55:11 says nothing about God's atonement for people, it nonetheless has a bearing. It says that every word uttered by the Lord will achieve every objective He intended. The monumental effect of God's spoken words was seen in creation where God said "Earth, sprout sprouts!" and plants were instantaneously aroused. Christ's other words "I will draw all people unto Myself"

(John 12:32) will likewise be fulfilled." Through His knowledge My righteous Servant will justify (the) many. And He will bear their iniquities...And He bears the sin of many and He makes intercession for the transgressors." (Isaiah 53:11)

The word "many" was sometimes used by Paul in a similar sense. "The many" in Romans 5:19, for example, is a vast group that includes every last human being except "the One," Who is the God-Man, Jesus the Christ. The contrast was between The One (Jesus) and "the many." Isaiah 53:11 stated that the "many" have had their sins carried away by God's Servant and that the "many" have also been justified. Praise God for unlimited atonement!

TRANSLATIONS ARE IN ERROR

(Matt. 26:28 and Mk. 14:24)

"for this is My blood of the new covenant that is shed (concerning) for ? many for pardon of sins."

touto gar estin to haima mou to tEs kainEs diathEkEs
(this for is the blood) (of-ME the) (of-the new covenant)
to peri pollOn) ekchunomenon eis aphesin hamartiOn
the about MANY) (being-shed into(for) pardon of-sins)
[concerning the Many],
[about the many]

Thus, a literal translation is,

"For, this is the blood (of Me the) [MY] of the New Covenant, about the Many, being shed into(for) [the] pardon of sins."

We see from this corrected translation of the verse, that the pardon of the sins of ALL MANKIND, is the consequences of the shed blood of Jesus. It is the New Covenant, and unlike the Old Covenant, includes "the Many" - Israel and all the Gentiles. We may say, as the other translations do, that this is "concerning" all men, in the sense of 'the MANY" who were made sinner referenced in Romans 5:19. The same "many" in Matthew 26:28 shown being pardoned of sins, is the same "the Many" referred to in Romans 5:19 being made righteous, and this is the same "World" shown to be having its SIN taken away in John 1:29.

THE TESTIMONY OF ST. LUKE

Luke 1:37
All possible with God

"...because every word with God will not be impossible."

Most of the translations, including the literal and even the interlinear ones, have changed Mary's sentence structure somewhat, to avoid a double negative in English. But no change is necessary. Mary's "double negative" (not...impossible) boldly demonstrated the strong faith she had in all of God's plans. May we follow her example and fully believe all of God's words, without trying to revise them to fit theological systems. All His words on all subjects will "not be impossible" for God to accomplish.

Lk. 2:19
The truth hidden in our hearts

"Now Mary closely observed all these declarations, putting them together in her heart."

Although Mary may have discussed the "virgin birth" with her Son's disciples and a few friends, she probably never gave public lectures on the subject! Certain Christians nowadays may be in the same position; they agree with all the reconciliation verses but are unable to make statements about it openly. Like Mary, however, they can parley and savor these great truths in their hearts, without writing articles or giving bold speeches! God's great plan to save all people brings unspeakable joy in the heart, whether or not one is able to unfurl their own reconciliation "banner" widely.

Lk. 5.13
LEPER HEALED - SYMBOL OF MANKIND

"And, stretching out His hand, He touches him, saying, "I am willing! Be cleansed!" And immediately the leprosy came away from him."

God's will has supremacy over nature as shown when Christ told the leper "I will (thelo); be thou clean"—This is the same Greek word used for God's 'will' in the context of saving man as in 1 Tim. 2:4. In response to Christ's will, notice that the disease vanished immediately. Needless to say, it must be the same with Mankind sinful state as with diseases. It is just a matter of when God applies His "will" to each man in their due order of His timing, according to His plan of the Ages.

Another point to be made is, there is no miracle that Jesus performed that did not pertain to His ministry and to some truth about

man's salvation. The healing of a blind man is a symbol of His healing the blindness of all men. His healing this diseased man symbolizes His healing all human flesh. As this leper saw the saving of his flesh, so all flesh (men) shall see the saving of God. See Lk. 3:6

Lk. 6:35-36
God kind to ungrateful and wicked

"Moreover you, love your enemies and do good and lend, expecting nothing in return, and your reward will be much, and you will be sons of the Most High, for He is kind to the ungrateful and the wicked. Be you merciful, just as your Father is merciful."

The following tasks are assigned to Christians by the Lord Jesus to make them more like God: First, start practicing love for enemies, 2. do good deeds, 3. lend freely, and 4. be merciful. Jesus made it clear that God treats everyone with love, mercy, and kindness. Christ would not have promoted this kind of behavior for Christians if God is intending to consign all of His own enemies to everlasting punishment.

THE TESTIMONY OF JOHN

Twelve Remarks by John the Apostle Showing that God Will Save the World

The Apostle John was inspired to use the word "world" 96 times in his gospel and epistles. This is more frequently than any other Bible writer used this word. Paul, throughout all his epistles, came in second place for using "world" at 54 times. In some of these Johannine phrases discussing the world, John demonstrated that God's love, light, life, lamb, salvation, Son, living bread, and propitiation belong to the entire world, not just to believers. Enjoy these remarks which are somewhat like a fireworks display, celebrating the reconciliation of all people. There may be a bit of overlapping, but nonetheless, each differs slightly from the others.

1. TRUE LIGHT, lighting ever person. John 1:9.
2. LAMB OF GOD Who takes away ALL sin. John 1:29.
3. God loved the world SO MUCH. John 3:16.
4. NOT TO CONDEMN. John 3:17 and 12:47.
5. Savior of the world, John 4:42 and I John 4:14.
6. BREAD for the life of the world, John 6:33 and 6:51.
7. LIGHT of the world, John 8:12 and 9:5.
8. Christ SENT into the world by the Father, Jn. 10:34, 10:36.
9. Entered the world as God's SON and MESSIAH, Jn. 11:31. 9.

10. All believers ought to be ONE with God the Father and in God the Son SO THAT the world will believe the Father sent the Son, Jn. 17:21.

11. UNITY: to let the world know that the Father sent the Son and that the Father has loved them even as He loved the Son, **Jn. 17:23.**

12. Jesus PROPITIATION (ATONING SACRIFICE) for the sins of the whole world! 1 John 1:7 Cleanses all SIN

"The blood of Jesus Christ cleanses us from All SIN."

There is no SIN that cannot be washed by the blood of Christ. Though our sins are as scarlet, they shall be white as snow; and, though they are red like crimson, they shall be as wool. Jesus can save the chief of sinners (1 Tim. 1:15). He has the will, no less than the power; therefore, all men will be saved by his grace. Here again, the "US" refers to all Mankind, for what SINS "plural" are left out of the "SIN OF THE WORLD" that He is taking away, that He will not cleanse? If ALL SIN were cleansed, then ALL MEN shall be cleansed of SIN. One might say, truly, that "The blood of Jesus Christ cleanses ALL SIN from us ALL."

1 Jn. 3:8
Devil's works destroyed

"For this purpose the Son of God was manifested, that He might destroy the works of the devil."

SIN is the work of the devil and will be destroyed; but men are the workmanship of God and will not be ultimately destroyed. Jesus shall destroy all SIN; He came into the world for that special purpose; and having begun the work, He will not stop until it is completely accomplished.

1 Jn. 5:11
We are given age-enduring life

The record, which God hath given of his Son, is this: *"That God hath given to us age-enduring life; and this life is in his Son."*

Is this record true? It surely is. Who are called on to believe it? The answer is all Mankind. If any man believes it not, He makes God a liar by saying, that God's record is not true. God, then, hath certainly given eternal life to all men in his divine purpose.

Rev. 2:4
All former things passed away

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there

be any more pain; for the former things are passed away."

This verse is usually quoted by Universalists, and applied to all men, as proof that all will be saved. The traditionalist will argue that this is palpable perversion of scripture. They will counter with eighth verse, (the same subject continued): "But the fearful, and unbelieving, and the abominable, and murderous, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake, which burneth with fire, and brimstone; which is the second death" (Rev. 21:8). Also, "As I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ez. 33:11). For, God says, "I have no pleasure in the death of him that dieth" (Ez. 18:32). On this language, the orthodox remark that the death here spoken of, is in the future state, or it is not. If not, the passage does not relate to a future state at all, and cannot be consistently applied to that state. If this death is in the future, state, then (so far from disproving, it positively sets forth a liability to death in another world. Moreover, this language is in the present tense, "him that dieth," and hence implies that some men did endure that death which God had no pleasure in. The language also implies that others were exposed to death, though God had no pleasure in it. Hence, the exhortation which follows: "turn yourselves and live ye"""" (Ez. 18:32). Whether this passage refers to death in this world or the future, it can afford no proof that all men will be saved. But, the verse says that "the former things are passed away." Now, what are the "former things" that have "passed away?" but all the sorrow, pain, misery, tears, unbelief, and death of worldly men, as well as the former heavens and earth? We must remember that all "former things" were extant only for "the ages of the ages."

Rev. 5:13
All created things praise God

St. John said, *"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for the Ages of the Ages.' "*

Here is another instance of the "common periphrasis" of the Hebrew and New Testament writers for the universe. Every creature shall at last pay divine honors to God and the Lamb.

Rev. 15:4
All fear and glorify God

John also says*, "Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."*

Does this mean only all those nations who may happen to be upon the earth at a certain time? On the other hand, does it mean "all nations," in the sense of the divine promise to Abraham?

Rev. 21:4
GOD'S LOVE WIPES AWAY ALL TEARS

"*And God WILL wipe away all tears from humanity's eyes; and there WILL be no more death, neither sorrow, nor crying; neither WILL there be any more pain; for the former things [of fallen flesh] will be passed away*" (KJV with interpretations. All flesh belongs to God).

In the above passages, John describes a great voice (the Angel of God) from heaven "'well-messaging" that all the former things have passed away. These former things include tears, death, sorrow, crying, and pain. However, we must ask for who and for how many? John answers this by saying that the voice said, "*the tabernacle of God is with [all] men*".

The passage presented here uses three plural pronouns in reference to the ones who are to partake of this new life. This tabernacle is to dwell with THEM and THEY are to be His people. This new life brings a wiping away of all tears and the abolition of death, and God as being with them and being THEIR God. The word "men" in this passage without doubt refers to all Mankind. Obviously, this new time or eon is that period after the resurrection of the dead when the former pain filled life has passed away.

Thus, we see the doctrine of eternal weeping, eternal sighing, eternal sorrow, eternal pain is false, and as false as the Bible is true. In addition, although we read in the Scriptures of a second death, yet, if we read of thirty deaths, it would be no argument against Biblical Universalism, since a time will come, when "there shall be no more DEATH."

After the Lake of Fire eon, at the end of all the eons, and at the time of the Restitution of All - at the Great Consummation, the 'Alpha and Omega' will stand there, and He, "shall wipe away all tears from (all of humanity's) eyes. There shall be no more death [nor, eternal death], and no more sorrow or crying [whether in Heaven, in Hell or in the Lake of Fire]. Neither shall there be any more pain [anywhere], for the former [things, Ages] are passed away."

The "former things" consisted of all of fallen humanity of the previous eons, prior to the great Consummation, which included the Lake of Fire, the judgment Day of the works of man, and the resurrection of the Just and Unjust; also of Hell, death. The "things" after the "former things" are the "new things," and this includes the glorified bodies of humanity in their final state. This is the period of

the New Heavens and New Earth, where there will be no more pain. All Creation will be reconciled.

1 Jn. 5:14 and Prov. 10:24
DESIRE FOR ALL TO BE SAVED GRANTED

God induces all good people to pray for the salvation of all men, which He could not do, if it were opposed to his will. Because, *"if we ask any thing according to his will, He heareth us,"* and because, "the desire of the righteous shall be granted," and the righteous do pray for the salvation of all men in accord with God's will, that all be saved. There is no doubt that God will save all Mankind and creation.

The "Reconciliation of All" is the only hypothesis in which the perfections of God can harmonize, since, if men are lost forever out of the presence of God by God's decree or by his permission, it impeaches his omnipresence as "the ALL in All" and his universal goodness. If by his neglect or want of foreknowledge, it impeaches his omniscience and infinite wisdom. Now, if SIN were too mighty for him, and rebels too stubborn for him to subdue, it impeaches his omnipotence in reconciliation. If only some things are subdued, and his enemies are not made footstools, it impeaches and questions His all-consuming ability as well as His all-subjecting ability to reconcile his enemies. He would thus have failed for lack of integrity and honor to keep his promise.

THE REMARKABLE VISION OF THE APOSTLE PETER

Acts 10:11, and 11:5

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour. He became very hungry, and would have eaten, but while they made ready, He fell into a trance, and saw heaven opened, and a certain vessel descending unto Him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to Him: "Rise, Peter; kill, and eat." But Peter said, "*Not so Lord, for I have never eaten anything that is common or unclean*." And the voice spake unto Him again the second time: "What God hath cleansed, that call thou not common." This was done thrice; and the vessel was received up again into heaven.

The great sheet knit at the four corners, Dr. Clarke thinks was intended to be an emblem of the universe and its various nations, to

the four corners of which the gospel was to extend. The Jews and Gentiles, says the learned doctor, are certainly represented by the clean and unclean animals in this large vessel. These, by the ministry of the gospel, were to be offered up a spiritual sacrifice to God. Peter was to be a prime instrument in this work: He was to offer them to God, and rejoice in the work of His hands. The spirit of the direction seems to be this: " The middle wall of partition is now to be pulled down; the Jews and Gentiles are to become one flock, under one shepherd and bishop of souls. Thou, Peter, shall open the door of faith to the Gentiles, and be also, the minister of the circumcision. "*Rise up; already a blessed sacrifice is prepared: Go and offer it to God, and let thy soul feed on the fruits of His mercy and goodness, in thus showing His gracious design of saving both Jews and Gentiles by Christ crucified*." God, who first made the distinction between Jews and Gentiles, has a right to remove it, whenever and by whatever means He chooses. He, therefore, who made the distinction, for wise purposes, between the clean and unclean now pronounces all to be clean. He had authority to do the first: He has authority to do the last. Both Jews and Gentiles came equally from God, and to Him, both, by the preaching of the gospel, shall again return. (Clarke upon Acts 10:11, 13, 15, 16.)]

THE WONDERFUL VISION OF ST. JOHN, THE DIVINE

Rev. 5:13

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for the ages of the ages'."

Dr. Adam Clarke, in His note upon this passage, observes, that "All parts of the Creation, animate and inanimate, are represented here by that figure of speech, called ***prosopopacia*****,** or personification, as giving praise to the Lord Jesus." — "We find," says the learned commentator, " that the Whole Creation gives precisely the same praise, and in the same terms, to Jesus Christ, Who is undoubtedly meant here by the Lamb just slain, as they give to God who sits upon the throne."

If there should be a doubt in the minds of any as to the kind of worship here spoken of, let them consult the Letters of Professor Stuart to Dr. Charming, in which they will find the following remarks upon the above vision: "If this be not spiritual worship, I am unable to

produce a case, where worship can be called spiritual and divine." In commenting upon Philippians 2: 10,11, He says, things in heaven, earth, and under the earth, is a periphrasis for the universe, and this universe, as He shows by His comments upon John's vision, worships Christ with spiritual and divine worship. That is, the worship is spiritual and divine, and the Universe are the worshippers! And, thus, Job reflected upon such truth when He proclaimed, "In God's hand is the soul of all living beings, and the spirit of all Mankind." (Job 2:10)

Whether living or dead, the spirits of all departed humans are in God's hands (Numbers 16:22, Numbers 27:16, and Ecclesiastes 12:7). The souls of those who are lost, as well as those who are saved, are all included. God the Father has put all into Christ's hands (John 3:35 and Hebrews 1:2). Rather than entitle a book "sinners in the Hands of an Angry God," as one famous early American preacher did, James Burson has given his book the title "Humanity in the Hands of a Loving Savior." since the spirits of all Mankind are in God's hands, as this verse clearly indicates, then there is no such thing as sinners being eternally separated from God or being punished forever. (Psalm 138:7-10) – [G. HOWE]

THE JUDGEMENT OF GOD WHO RECONCILES ALL WHERE JUDGMENT IS NOT "FOREVER"

Tradition teaches the wicked and disobedient exposed to the anger and wrath of God "forever" and that they will burn in the pit of fire for eternity, forever separated from God. This degrades God's mercy in judgement, and contradicts His omnipresent love. God's wrath is inseparable from Himself and has determined to correct sin and evil. If hell's wrath is forever then God is wrathful forever, and the Bible does not support this.

2 Sam. 14.14
GOD'S WRATH IS NOT FOREVER

Perpetual chastisement is a false teaching. It does not matter how you slice the cake. Perpetual punishment of anyone is criminal. A father who loves his child would not punish unendingly. For, what human would say that it is just to punish a child forever? The same rule applies to adults.

"And He [God] devised means so as <u>not</u> to keep expelled (wrath upon) the one who is expelled by Him."

"For we must needs die, and [are] as water spilt on the ground, which cannot be gathered up again; neither doth God respect [any] person: yet doth He devise means, that his banished be not expelled from him." (AV)

"for we do surely die, and [are] as water which is running down to the earth, which is not gathered, and Elohim does not accept a person, and has devised devices in that the outcast is not outcast by Him." (CLV)

God is not interested in perpetual chastisement. Joab had called for a "wise woman" from *Tekoa* to enact a skit before King David in which she would pretend to be seeking David's protection for her son who, she would say, had killed his brother in a fight. She told David that the remaining son's life was being threatened for his action.

Believing that the story was true, David promised safety for her living boy. The act was a very clever drama, parallel to a recent event in which David had banished his own son Absolom for killing his brother Amnon. The woman applied the story to David by asking him why He was banishing Absolom. In her final brief lecture to the king, she stated that even God creates devices by which people disciplined by Him are not completely expelled. No criticism of her statement about God was made in this passage or elsewhere in the Bible. The account suggests that God is not interested in perpetual chastisement and that He would surely not use everlasting separation in hell as a punishment for lost souls. -- [G. HOWE]

Jer. 3: 5
HIS ANGER IS NOT FOREVER

"WILL He reserve His anger forever [for the ages, and beyond]? [On the other hand,] WILL He [possibly] keep it to the end [of the ages]?"

Will He maintain it forever? This is a rhetorical question. Of course, God will not maintain His anger (wrath) and judgment forever, for He would be as much a slave to that anger as those whom He supposedly damns. The following verses support this.

Jer. 3:12

"I am merciful, saith the Lord, and I WILL not keep my anger (wrath) forever."

In addition, what anger is this but the supposed anger of "eternal damnation?"

Lam. 3: 31-33
GOD DOES NOT CAST OFF FOREVER

"For the Lord WILL not cast off [mankind] forever; but though He causes grief, yet WILL He have compassion [on ALL the human race] according to the multitude of His mercies: for He doth not afflict willingly, nor grieve the children of mankind [forever]."

Obviously, it is not the children's fault, but Adam's. Mr. Austin says, "From this we learn that God often punishes, or afflicts, to humble the proud spirit, and when we allow his visitations to lead us to repentance, He restores us according to the multitude of his mercies, by which He treats us better than we deserve, and '***will not cast off forever***' " -- [AUSTIN]

Ps. 30:5
GOD'S ANGER IS ONLY FOR A MOMENT

"For his anger ["wrath" endureth but] a [twinkling] moment; in his favor [is] life: weeping may endure for a night, but joy [cometh] in the morning." (AV)

This verse presents a typology between two concepts: God's anger, wrath, or damnation on man and His mercy, forgiveness or gift of joy. Each is "timed" by the imagery used. His anger is "but for a moment," while His Joy lasts a whole day or longer - the texts does not put an end on the Joy, but suggests it is as like a lifetime and longer. This verse teaches that damnation (weeping) is short as compared to Joy, which is actually never ending. The second set of images further illustrates this point. All the negative images are for a short moment - a twinkling - as compared to Joy lasting for life. The meaning is that God's anger against men lasts only as long as the eons (ages), whereas, "in the morning" [AFTER the resurrection and terrestrial eons are over], His Glad Tidings of Great Joy towards all men continues and never ceases. This "in the morning" appears to be a descriptive expression of "THAT DAY" when Christ brings us ALL that new painless, happy, resurrected FINAL STATE. If chastening (His wrath) for SIN lasted forever, Psalm 30:5 would be in error. A brief history of God's dealings with humankind goes something like this: indignation, lamentation, confession, and then jubilation. A joyful finale awaits everybody "in the morning. -- [G. HOWE]

Gods judgment and the damnation of men is but for a short age-lasting duration. However, the new joyous resurrection life He has promised us all after the eons are over will never end.

Ps. 77:7-9
GOD'S LOVE DOES NOT END

"Will my Lord cast off (forever) for the ages? In addition, will He be accepting no more? Has His unfailing love ended permanently? Has His promise from generation to generation failed? Has God forgotten to be merciful? Or was He shut off His compassion in anger?"

Asaph posed six rhetorical questions, each of which deserves "No" as a resounding answer. They demonstrate that even during indignation, God never fails to exude unfailing love, faithfulness, benevolence, graciousness, and favor. God's dealings with lost dead people will surely have salutary and remedial effects, as verified in Lamentations 3:31-33 and Isaiah 57:16. -- [G. HOWE]

Is. 54:8
GOD'S MERCY EQUALLY APPLIED TO ALL

"In a little wrath I hid my face from thee for a moment; but with age-enduring kindness WILL I have mercy on all mankind, saith the Lord, all humanity's Redeemer." (CLV interpretation)

The AV has it *"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer."*

The passage goes on to say in verse 9,

"For this [is as] the waters of Noah unto me: for [as] I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee."

The Concordant Literal translates it:

"For this is the waters of Noah to Me. As I swore off from passing the waters of Noah again over the earth, so I swore off from wrath over you further and from rebuking you."

Notice here the typology between Noah's Flood being all inclusive but for eight people as opposed to God's wrath as very exclusive of extreme duration. God says, as He promised to not flood the whole world of Mankind again, even so, He would not extend His wrath beyond a short rebuking. The typology is clear and stands as definitive of the short duration of the judging of the unsaved and the wicked – the non-believing.

Is. 57:15-16
GOD'S WRATH NOT FOREVER

"I WILL not contend forever [for all the ages], neither WILL I be always wroth: [why?] For the spirit should [then] fail before me, and the human souls which I have made [WOULD be lost forever]."

My God! This is a direct statement against eternal damnation. Many theologians attempt to explain away the force of this great truth asserted by the Prophet. They insist that the preceding verse limits this declaration to a certain class, viz: "the contrite and humble." *"I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."* (v. 15)

Mr Austin says, that Eternal Tormentors teach that the verse is not "unconditionally" applicable to all men. For, this supposition would contradict the scope of the context, and its plainly expressed language. The 15th verse fixes, they insist, the application of the quotation to the "humble spirit"— to "the contrite ones." Our Lord in Matt. 5:4 explains this: He said, *"Blessed are they that mourn, for they shall be comforted."* That the passage does not apply indiscriminately to all men. It is evident from verses 20 and 21, that the wicked are destitute of peace, in opposition to the "contrite ones," with whom the Lord will not contend forever.

Yet, it is difficult to see in what sense this verse can limit the application of the assurance that God will not contend forever. Rather, it is very certainly clear the Most High did not mean to say simply that He would not contend forever with the "contrite and humble." When we give the passage the plain construction required by the laws of language, and the dictates of good sense, its meaning becomes abundantly evident. Contrary to eternal tormentors, The Creator, after stating that He dwells with the contrite and humble, goes on to reveal an infinitely important fact in relation to all men, viz: that He is not an enemy to any of the creatures He has formed. Although He will punish them justly for their sins, He will not war with them nor tear them in pieces, as a bloodthirsty savage, or as the fierce hyena destroy their victims. This is the momentous truth He aims to impress upon the hearts of men. He designed to instruct them that He acted on higher and better principles than the sanguinary gods of the surrounding heathen nations.

The priests of these gods taught that they would bless their followers only, while they would pour out wrath and torment upon their enemies forever! However, the true God holds the tender relationship of Father to all his creatures, and his proceedings with them are characterized by principles entirely different from those, which govern Pagan idols.

That this is the entire meaning and spirit of the passage is evident not only from the structure of the language itself, but also from the succeeding verses. *"At his depravity, for a moment, I was wroth, and I am smiting him; and I conceal My face from him and am wroth when He is going, backsliding in the way of his heart. His ways I see, and I will heal him and comfort him, and I will repay comfort to him and to his mourners."* (v. 17, 18)

Here God plainly asserts that the principle of His government is not like that of heathen deities, who punish simply to destroy; but He punishes to heal and restore the disobedient! How perfectly opponents of universal restoration pervert the language, which inculcates these high and beautiful principles, by their reconstruction of the passage.

To have it teach such a doctrine, they must fasten upon it, allusions antithetical to what the prophet meant. *"I will not contend forever, neither will I be always wroth, with the humble and contrite."* Such as, "I WILL contend FOREVER, and I Will be ALWAYS wroth with the millions of my children, who fail to see and feel the light of truth in the brief span of this life!" Is there a man, endowed with ordinary perception, who can believe God designed to convey such an idea? -- [Mr. AUSTIN, Edited]

God revealed His intention not to punish endlessly and not to remain permanently indignant. In the face of Isaiah 57:16, how can so many believers cling to the concept of permanent torment and separation for lost souls? The reason God gave for not punishing endlessly is that the very spirits and souls of those under chastisement would grow faint, and thus contravene God's "unfailing love." God's unfailing love, rather than "fail" will have the upper hand even in His contentions with "the damned" being disciplined – i.e. reconciled. -- [G. HOWE, edited]

Jer. 30:23-24
THE NON-ETERNAL NATURE OF GOD'S WRATH

"Behold, the storm of the Lord will come forth in wrath,—a driving wind, swirling down on the heads of the wicked. The fierce anger of the Lord will not turn back UNTIL He has performed and fully accomplished the purposes of His heart. In the latter days you will understand this."

THE LITERAL Hebrew is much clearer in this*: "Behold, a temptest of Yahweh, a fury she goes forth, a temptest swirling on the head(s) of the wicked-ones, He shall perforate (put it on their heads). He shall not turn back the heat of His anger UNTIL His doing and establishing - His carrying-out of the determinations of His heart. In the hereafter* (last) *days you SHALL understand* (consider, reconsider) *this!* - [i.e. in light of eternal damnation teachings, the limited judgment, and universal restoration of all]."

Some Old Testament passages proclaiming God's ultimate salvation of all people are usually not quite as clear as the more than 20 free standing New Testament sections supporting the reconciliation of all. Nonetheless, the Old Testament verses give us a fore view of what Christ, Paul, John, Peter, and James were going to proclaim. In speaking of God's wrath, for example, Jeremiah pointed toward reconciliation. This point is clear in almost any translation. God's wrath lasts only until He has performed his will [the purpose or determinations, Greek "***thelema***" of His heart]. There is a hint here that in the latter days (today) people will inevitably understand how God carries out only a limited punishment. After hundreds of years of

false teaching about everlasting torment, the concept of ultimate reconciliation for all people is finally gaining an audience in these "latter days." The fulfillment of the verse is taking place before our eyes as people educate and understand that eon means an "age" and not an "eternity." -- [G. HOWE, edited]

Jer. 23:20 and 30:24
END TIME PROPHECY OF SAVING ALL

"The anger of Yahweh will not turn back until He does and carries out the plan of His heart. In the latter days you will understand it fully."

We all must learn to love the word "fully" in the above text. Jeremiah 30:24 has exactly the same wording as Jeremiah 23:20, except that 30:24 has the word "fierce" or "burning" inserted before the word "anger." God's anger will continue until it establishes the goals that are on His heart. God's anger is purposeful and is no mere fit of rage. The objective of His indignation is to cause changes that are central to Him and His anger only continues until those missions are accomplished. The fact that God's anger is burning (30:24) fits with the fact that God's Word is like a fire (See Jeremiah 23:29). 1 John chapter 4 states three times that "God is love." Jeremiah is to understand that ***"In the latter days humanity will understand it fully."*** Could this only refer to Christ's coming and Paul's full revelation of reconciliation, both of which were far beyond the days of Jeremiah? Very possibly, but it further suggests that in the last days today this understanding will be fully known by all. -- [G. HOWE, edited]

Heb. 12:5-11
DAMNATION IS LIMITED

Paul taught the limitation, remedial design, efficacious nature, and benevolent object of all the divine chastisements. *"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons, <u>for what son is He whom the father chasteneth not</u>? But, if ye be without chastisement, <u>whereof all are partakers</u>, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."*

The most interesting points in this passage are *"for what son is there whom the Father does not punish?"* and *"...chastisement, whom ALL are partakers."* Apparently, since all humans partake in His chastening, and there is no human being that goes unpunished – for *"the Sun shines and the Rain falls on both the righteous, and the unrighteous,"* - we may rightly conclude that there is no such thing as a bastard son or a son not belonging to Him. We may freely interchange the word "son" with "all humans," for God is the Father of all spirits! (Heb. 12:9, Job 12:9-10). All sons (humans) are inevitably "received" by God, and chastened, for God owns all spirits (Numb. 16:22, 27:16) and is the God of all flesh (Jer. 32:27); He has Power over all flesh (Jn. 17:2), and His Covenant is with all flesh (Gen. 9:16, 17) so He may have Mercy on all flesh (Ps. 136:25). All flesh ultimately comes to Him (Ps. 65:2) and all flesh is blessed (Ps. 145:21) because Christ draws all men toward Him (Jn. 12:32).

Hosea 14:4
GOD'S ANGER TURNS BACK

"I will heal their backsliding. I will love them freely. For My anger turns back from him."

The judgment of God results in healing, not in permanent crippling or mutilation. We have assurance that God's anger has a turning point beyond which all that remains is the love, which expressed itself earlier in the form of a cleansing anger. Neh. 9:16-17 shows how God's anger is lenient in that even in the worse cases, He refrains from forsaking the wicked. How much more loving and lenient in anger and loving is He relative to the whole of humanity?

God's Love is not sectarian (1 Cor. 11:18). God is Love and all loving (1 Jn. 4:8, Rev. 13:10). He loves all His Creation (Rom. 8:38, 39) and Mankind is part of His creation. Thus, because His love is unfailing (Ps. 33:5) and frees all of Creation (Rom. 8:19-21), His love therefore must free all Mankind (Jn.3:16).

Is.12:1-3
GOD'S ANGER REVERSED TO COMFORT

"You will say, in that day, 'I extol You, O Lord. You were angry with me and shall reverse Your anger and you shall comfort me. Behold, the Lord is my salvation, I will trust and will not be afraid. Yahweh is my strength and my song and He is <u>becoming</u> my salvation.' And with joy you draw water from the wells of salvation."

Probably all of Isaiah chapter 12 is be memorized because it is a proclamation of overwhelming joy for Israel, a joy that will flow across all the earth. Anger turns into comfort, strength, and singing.

All people draw and drink the water of salvation joyfully. -- [G. HOWE]

Job 37:23
GOD DOES NOT OPPRESS FOREVER

"...in His [the Almighty's] justice and great righteousness, He does not oppress."

Elihu's Hebrew words have been rendered "He does not oppress" in the NIV and "He will not oppress" in the World English Bible. They have been given a similar translation in the NASB: "He will not afflict." Barnes commented as follows: "It is true that He did afflict people, but the idea is that there was not harshness or oppression in it." Any future use of cruel and everlasting punishments on lost people is precluded. Elihu's remark is but one of many phrases contradicting Augustine's theory of never-ending torment (see also Isaiah 57:16 and Lamentations 3:31-33). When evangelical believers fully understand that God does not oppress those who die outside of Christ, the clause "therefore men revere Him" in Job 37:23 will be more gloriously fulfilled. People will show even greater reverence to the One who has provided ultimate reconciliation for all humankind." -- [G. HOWE]

Joel 2:13 and 14a
GOD SLOW TO ANGER AND FULL OF LOVE

"And tear your heart and not your garments. And turn back to Yahweh your God. For gracious and compassionate is He, slow to anger and of abundant kindness. And He relents from sending disaster. Who knows, if He will turn back and regret and leave a blessing behind, a present and a drink offering of Yahweh your God?"

Many passages in the Old Testament repeatedly emphasize that God does not enjoy bringing judgment on people. He does not rejoice in His own adverse discipline and the correction He must bring is shown to be temporary, with God often "turning back" and sending blessings as a result. All of these passages militate against accepting the concept that He will be pleased to consign people who die outside of Christ to unending chastisement. -- [G. HOWE]

Lev. 26:43-44
GOD IS NOT ETERNALLY HATEFUL

"...they will pay for their sins . . . and yet, I reject them not and [I] loath them not, so as to finish them off and make void my covenant with them."

In Leviticus 26:43-44 the Bible deals with Israel and her upcoming captivity. Yet it is a bellwether lesson on how God will handle other people later on. His dealings with Israel and with New Testament believers are merely a "first fruits" (James 1:18) of His treatment for all humankind, a prelude to the greater final "harvest." Paying for SIN does not involve the sinner as abhorred. Putting a lost soul into everlasting torment, however, would violate God's words against hateful behavior, which He has flatly rejected. God avoided "…finishing them off…" because it would break a pledge that He had made specifically to Israel and more generally, to the human race. God never breaks any promise. - [G. HOWE]

PARABLE OF THE PRIEST AND THE CONGREGATION: THE GUILT OF ONE MAN IS NOT CAST UPON HIS CHILDREN OR OTHER PEOPLE

Numb.16:22

"... and [they] said [or asked] 'O God, the God of the spirits of all flesh, shall one man SIN, and [consequently] wilt thou be wroth [forever?] with all the congregation?"

Adam brought death upon all humankind. Now, what does the Bible say that Jesus did? Jesus brought *"the free gift of life upon ALL men unto the justification of life"* (Romans 5:18). He *"takes away the SIN of the world"* (John 1: 29). *"It pleased the Father, that in Jesus, should ALL fullness dwell"* (Col.1:19), which is to say that the promise to Abraham is to be FULFILLED with *"all things"* given to Christ (Jn. 16:15). We see, in Romans 5:19 that as *"the many became sinners,"* even so, Christ came to take away that SIN of "the many" - the SIN of the world.

This is the answer to the question put to God in the Book of Numbers, which tells us that God is not wroth forever with all humankind, because of one [some other] man's SIN. Modern theologians deny this and make Scriptures teach that all humans are born to suffer the guilt of the first father, Adam.

The above verse shows us that God casts not the SIN of the father upon the child. This analogy types Adam as the priest, who sinned and the rest of the human race as "the congregation." It appears that the ultimate responsibility of "all" is on the "head of the congregation" in the eyes of God (Adam and Christ) and not with the congregation (all humankind).

Apparently, the question of the final destiny of all humankind is not a new one. The question is rhetorical and has built into it the

answer: “Of course, my wrath will not abide forever” (**Ps. 103**: 9). No one stays in Hell forever (Rev. 20:13, Ps. 49:15, and Job 14:13). But, many of those unsaved will suffer “age-lasting” correction, while the ones made righteous by God “in Christ” will immediately abide with Him during the intermediate state (Philip. 1:23).

Salvation from Hell (Hades, the Grave, and Sheol) surly is a responsibility of man to avoid, but this is quite different from the universal reconciliation of the All, which is the sole responsibility of Christ. Christ overturns Adam’s misdeed and consequences upon humankind with His “one act of righteousness.” As Adam brought death upon the entire human race within the eons, even so, Christ brought life to all within the same eons.

Now, what does the Bible say that Jesus did to appease the wrath of His father on Mankind? Jesus brought “the free gift of life to ALL men unto the justification of life” (Romans 5:18). He “takes away the sin [singular] of the world” (Jn. 1: 29). Notice that ***“It pleased the Father, that in Jesus, should ALL fullness dwell”*** (Col.1:19), which is to say that the promise given to Abraham is to be fulfilled with “all things” given to Christ (Jn. 16:15). We see, In Romans 5:19 that as “the many became sinners,” even so, Christ came to take away that SIN of “the many” - the SIN of the world.

“Jesus, the Anointed, is the Head of the body, the ecclesia, Who is Sovereign, Firstborn out from among the dead, that in all [Created things] *He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all* [Created things] *to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens. Now you* [those who especially believe], *being once estranged, and enemies in comprehension, by wicked acts* [just as other are now], *yet now He is reconciling by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight...”* (Col. 1:18-22). [Yet, think not, that all others that especially do not believe are excluded, rather understand that, though] *He is the propitiatory shelter atoning for our sins, He is not just atoning for ours only, but atoning for [the sins of the whole* [unbelieving] *world”* (1 Jn. 2:2).

This is the answer to the question put to God in the Book of Numbers, which tells us that God is not wroth forever with “all mankind” because of one man's SIN, as modern theologians promote.

The majority of churches press a false evangel that each human is responsible for his ultimate and final “eternal” destiny; for they say, the Bible teaches “individual accountability” or “responsibility.” Human responsibility is true as to immediate destinies, but when it comes to ultimate destiny, this is the sole responsibility of God. Man

reaps what HE sows. But, what does God reap from what He has sown?

Human beings have no say as to God's ultimate universal reconciliation. In this case, it is God that is solely responsible and thus is the drawing force of *"ALL men unto Himself"* (Jn.12:32). Hence, the consequence is every tongue confesses and every knee bends (Rom. 14:11, Is. 45:23). It is God who "worketh all in all" (1 Cor. 12:6) and who works the All after His will (Eph.1:11), so He may be the ALL in all (1 Cor. 15:28).

God has determined this great reconciliation of ALL Creation and man will surly acknowledge Him freely, bend, bow, and be thankful. No "congregation member" has upon them some perpetually abiding wrath, for God is the owner of the spirits of all flesh, and does not hold His wrath on them indefinitely. He plainly shows us in this verse that it is short term, and only for the Ages and not beyond. We may paraphrase the verse as such:

"And the Universalist asked the Eternal Tormentor, 'If God, is the God of all the spirits of all flesh, it is said that all flesh shall see [have an epiphany of, and partake of] *the salvation of God* [Lk.3:6], *how then can one man SIN, and consequently, God be wroth forever with all his children?'*

THE SON OF GOD

1 Ti. 2:6
CHRIST THE RANSOM FOR ALL

"Is giving Himself a correspondent Ransom for (the sake of) all."

This is to be testified in due time. Will the Devil have any that Jesus ransomed? For a short time only.

Rom. 6:8
CHRIST DIED TO SIN ONCE FOR ALL

"For in that He [Christ] died, He died to SIN once for all [ephapax]. But in that He lives, He lives unto God."

Does the "all" in the phrase "once for all" refer to "all time," "all people," or both? The Greek word ephapax is not limited to time nor does the word "time" appear anywhere in the derivation of ephapax.

Ephapax simply says "once for all." Translating ephapax "once for all time," as some scholars have done, narrows the scope of the word. Ephapax can and does deal with "coverage" in addition to time. Its biblical function is somewhat like its usage in the following remark: "The emancipation proclamation granted freedom once for all." "Once

for all" in that sentence means that the proclamation had a grandiose extent which included every last slave in the United States! It was proclaimed once and it included all. In the same manner Romans 6:8 means that Christ died unto SIN once, which affected all people through all time.

This is reinforced by the word pattern in the verse: His death to SIN was for all people [individuals] and His life currently is for God [An Individual]. His death was for all people, and His life now is to One Person. -- [HOWE]

Rom. 8:32-34

DELIVERED UP FOR ALL

"...but delivered Him up for us all... It is God that justifies. Who is He that condemns?"

Who is He that condemns anyone to an eternal condemnation, but those who have twisted the scriptures, when it is God who justifies 'ALL flesh' in the end, through delivering His Son up 'for us ALL', so that He may reconcile ALL to Himself to be ALL in ALL? If He delivered "us all" up for reconciliation, who is He that can (eternally) condemn anyone? Who can condemn what God has justified?

I Tim. 2:1-6

GOD WILL SAVE ALL

"I exhort therefore, first of all, petitions, prayers, supplication, and giving of thanks be made for all human beings—for kings, and for all that are in eminence, that we may lead a quiet and peaceable life in all piety and respect. Good and acceptable is that in the sight of God our Savior, who wills (thelo) that all Mankind be saved, and come into the full knowledge of the truth. For there is one God and one mediator between God and Mankind, the man Christ Jesus, who gave himself a ransom on behalf of all, to be testified in its own times."

Paul exhorted believers to pray for all humanity so that leaders will provide a stable environment in which believers may conduct peaceful lives of devotion to God. Another motive for universal prayer is God's sovereign will to save all Mankind (verse 3). Peter communicated that same point in 2 Peter 3:9. "God is not willing (thelo) that any should perish, but that all should come to repentance." God controls all or "works all" (draws all "'in Christ'") to His good that He may be "all in all." See also 1 Cor. 15:28 -- [HOWE]

Rom. 5:15-21

CHRIST THE SAVIOR OF ALL

"CHRIST IS THE SAVIOR OF "ALL MANKIND," ESPECIALLY [but not 'exclusively] OF THOSE THAT ARE BELIEVING"

We should see that this verse has two parts and says two things. First, Christ is the Savior of all Mankind (even if most are asleep). Secondly, it says, Christ is the Savior especially of those that believe (awake). In both cases, we see Christ is 'the Savior' of them both. He cannot be a paying the ransom for one and not paying it for the other. Both parts of the sentence are referring to Him as a true and actively applied Savior, not just only for those that especially believe, but also for all Mankind. In the context of unbelieving MANKIND, He is as well their ransom as He is to those believing - they just do not know it. Either He is the saving factor of all Mankind, or He is not.

Where in Scripture does it say He is NOT the Savior of all Mankind, when there are many passages that say He is? Paul says, Christ is the Savior of all Mankind, in Rom. 5:15-21, 22., I Cor. 15:22, Jn. 4:14.

Do these verses literally include ALL MEN? Paul and John were referring back to a promise where God said He would save ALL. La 3:31,32., Ps 65:2-4. Hence, John recorded Jesus proclaiming this absolutism in light of this promise: “I will draw all Mankind unto Myself, Amen” (12:32). For David even knew that, “God does what pleases Him” (Ps 135:6), and if it pleases Him to save all Mankind, that He may be in all, who are we to say otherwise? Can the LORD be any more redundant? Apparently not, for good churchmen have almost destroyed the following truth:

THE 76 WILLINGS OF GOD

1. 1Tim. 2:4 God will have all to be saved. (KJV) Can the will of God be thwarted?

2. 1 Tim. 2:5 God wills all to come to the knowledge of the truth. Does His will come to pass?

3. 1 Tim. 2:6 Salvation of all is testified in due time. Are we judging God before due time?

4. Jn. 12:47 Jesus came to save all. Will He succeed?

5. Eph. 1:11 God works all after the counsel of His will. Can your will overcome His?

6. Jn. 4:42 Jesus is Savior of the world. Can He be Savior of all without saving all?

7. 1Jn. 4:14 Jesus is Savior of the world. Why don't we believe it?

8. Jn. 12:32 Jesus will draw all Mankind unto Himself. How does He do this if we only have an offer for this one life time?

9. Col. 1:16 By Him all were created. Will He lose a part of His creation?

10. Rom. 5:15-21 In Adam all condemned, in Christ all given live. Is this the same all?

11. 1Cor. 15:22 In Adam all die, in Christ all live. Again, is this the same all?

12. Eph. 1:10 All come into Him at the fullness of times. How many is all?

13. Phl. 2:9-11 Every tongue shall confess Jesus is Lord. Will the Holy Spirit fail to be given to everyone?

14. 1 Cor. 12:3 Cannot confess except by Holy Spirit. See what I mean? How many shall confess? See No. 13.

15. Rom. 11:26 All Israel will be saved. But most Jews don't believe yet!

16. Acts 3:20,21 Restitution of all. Does not mention any exclusions.

17. Lk. 2:10 Jesus will be joy to all people. Is there joy in an eternal Hell?

18. Heb. 8:11,12 All will know God. How long, O Lord?

19. Eph. 2:7 His grace shown in the ages to come. Have we cut grace off where God has not?

20. Titus 2:11 Grace has appeared to all. Experientially or prophetically? A statement of promise to a future reality.

21. Rom. 8:19-21 Creation set at liberty. How much of creation?

22. Col. 1:20 All reconciled unto God. There's that word “all” again.

23. 1 Cor. 4:5 All will have praise of God. What for?

24. James 5:11 the End of the Lord is full of mercy. Is “hell” mercy?

25. Rev. 15:4 All nations worship when God's judgments are seen. Could His judgment be mercy?

26. Rom. 11:32 All subject to unbelief. Mercy on All?

27. Rom. 11:36 All out of, though, and into Him. All into Him? As ALL came out of, so ALL goes back in.

28. Eph. 4:10 Jesus will fill all things. Including an eternal hell?

29. Rev. 5:13 All creation seen praising God. No comments.

30. 1 Cor. 15:28 God will be all in all. What does that mean?

31. Rev. 21:4,5 No more tears, all things made new. “All” made new?

32. Jn. 5:25 All dead who hear will live. How many will hear?

33. Jn. 5:28 All in the grave will hear & come forth. How will the “righteous” Judge, judge?

34. 1 Cor. 3:15 All saved, so as by fire. How can fire save you as defined by tradition?

35. Mk. 9:49 Everyone shall be salted with fire. Including you?

36. Rom. 11:15 Reconciliation of the world. Will fire save the

world instead of destroy it?

37. 2 Cor. 5:15 Jesus died for all. Did He died in vain?

38. Jn. 8:29 Jesus always does what pleases His Father.

What pleases the Father? (1Tim 2:4)

39. Heb. 1:2 Jesus is Heir of all things. Does “things” include people? Is Satan an heir to anything?

40. Jn. 3:35 All has been given into Jesus' hands. Can you accept this? How long does most of this stay in the hands of Satan?

41. Jn. 17:2 Jesus gives life to all that His Father gave Him. How many did the Father give Him?

42. Jn. 13:35 The Father gave Him all things. Study the word “things” in the Greek.

43. 1 Tim. 4:9-11 Jesus is Savior of all! Can't seem to get away from that word “all.”

44. Heb. 7:25 Jesus is able to save to the uttermost. How far is uttermost? To the extent of the whole universe?

45. 1 Cor. 15:26 Last enemy, death, is destroyed. Actually, it is the first THING destroyed!

46. Is. 46:10 God will do all His pleasure. Does the Old Testament agree with the New?

47. Gen. 18:18 All families of the earth will be blessed. Here comes that word “all” again.

48. Dan. 4:35 God's will done in heaven and on earth. What can defeat His will?

49. Ps. 66:3,4 Enemies will submit to God. Can any stay rebellious “forever”? Or, for “the eons”?

50. Ps. 90:3 God turns man to destruction, then says return. How can one return from “destruction” is defined as annihilation?

51. Is. 25:7 Will destroy veil spread over all nations. All nations?

52. Deut. 32:39 He kills and makes alive. Kills to bring life?

53. Ps 33:15 God fashions all hearts. “All” hearts, including men like “Hitler?”

54. Prov. 16:9 Man devises, God directs his steps What about “free will?”

55. Prov. 19:21 Man devises, but God's counsel stands. So much for “free will” and tradition.

56. Lam. 3:31,32 God will not cast off forever. Why does He cast off in the first place? (1 Cor. 11)

57. Is. 2:2 All nations shall flow to the Lord's house. “All” nations?

58. Ps. 86:9 All nations will worship Him. “All” nations!

59. Is. 45:23 All descendants of Israel justified. Including the wicked ones?

60. Ps. 138:4 All kings will praise God. Are you catching on? Did

you start out wicked?

61. Ps. 65:2-4 All flesh will come to God. That sounds wondrous.

62. Ps. 72:18 God only does wondrous things. I wish we would believe that.

63. Is 19:14,15 Egypt & Assyria will be restored. Really?

64. Ez. 16:55 Sodom will be restored to former estate. Sounds impossible.

65. Jer. 32:17 Nothing is too difficult for Him. Nothing? No, nothing! Not even reconciling ALL.

66. Ps. 22:27 All ends of the earth will turn to Him. For what purpose?

67. Ps. 22:27 All families will worship before Him. Praise His name!

68. Ps. 145:9 He is good to all. Including your worst enemies.

69. Ps. 145:9 His mercies are over all his works. Let's start believing that. Even the works He throws into Hades.

70. Ps. 145:14 He raises all who fall. Who hasn't fallen in SIN?

71. Ps. 145:10 All His works will praise Him. For “eternal torment?”

72. Is 25:6 Lord makes a feast for all people. And you are “willed” to be there.

73. Jer. 32:35 Never entered His mind to torture his children with fire. So, what is fire used for?

74. Jn. 6:44 No one can come to Him unless He draws them. You can't “chose” to follow Him. And you can't chose not to. See No. 75

75. Jn. 12:32 I will draw all Mankind unto Myself Amen!

76. Ps. 135:6 God does what pleases Him. If it pleases Him to save all, are you upset?

Jesus is the ultimate reconciler of ALL THINGS, which includes all Mankind and the entire Universe. Even though we see that the wicked are turned over into Hell (Ps. 9:17), the Lord shall not leave their souls their 'forever' [i.e. for that eon] (Ps. 16:10).

King David knew the Divine Revelation better than we do today, about Hell's temporality and its true purpose in housing souls for remedial correction. He talks about his own self being delivered from the lowest pits of Hell, for He knew that the Lord was not only with those in heaven, but was there also with those in Hell (the grave, Hades), and would be there with them until Jesus drew them out at His resurrection (Ps. 139:8). The wise man's way is towards the above, that they may depart from Hell beneath. (Prov. 15:24)

The Lord is the Chastiser of men, not an annihilator of souls, for He beats these souls with a Rod to deliver their souls from Hell (Prov. 23:P14). St. Lk., in his Acts of the Apostles, mentions that God promises not to leave HIS SOUL in Hell too, nor allow the holy one

(in Hell?) to see corruption, but to redeem him from Hell (Acts. 2:27). This is in light of what God the Father has done with His Son Jesus, for our sakes (Ac. 2:31). "…*this before spake of the resurrection of Christ, that His soul was not left in Hell, neither His flesh did see corruption.*"

This is also in the LIGHT of the TRUTH of God's plans throughout the "ages of the ages" for all Mankind. It is interesting that Hells nature here does not suggest an all-inclusive 'for all eternity' ownership of those who enter it, as the churches like to teach. Neither does the Lake of Fire for that matter. For, where would Christ be if such were the case? No, rather, 'eternality' is not the nature of Hell; it is 'eonian', or "age-lasting." As the Greek Scriptures say, if translated properly, this Hell or grave 'Sheol' lasts "for the *olams* of the *olams*," or we might say, that it lasts for as long as ALL the eons are programmed to last. Now there are only so many and the last one does end, just as all the previous ones have.

If Bible students really read and listen to what the Scriptures are saying, they will hear that Jesus has told them very plainly that Hell has no purpose as an eternally damning mechanism, nor does it forever torture them with no release. He never taught that you do not get out. This is an obvious contradiction based on falsifying the meanings of His message. Note, that even with the rebellious angels, God put them there "in chains" for a period of time (2 Pet. 2:4) until He brings them out for judgement, as we see them invisibly hiding behind that 'exodus from Hell of all the dead'. Here we see Hell having an end and an exit door for lost souls, because Christ has the Keys to Hell as well as death. "...I am alive for evermore... and have the keys of Hell and death" and hence, needless to say, He ultimately opens the door to Hell and lets out all the occupants for the remedial and reconciling judgement. (Rev. 20:13 with Rev. 1:18)

How much more proof does one need to see that they have done the very thing warned against in Revelation 22:18-19? How much more proof is needed to see that all Bibles that teach such boogieman theology are toxic Bibles? How much more proof is needed to see that this false teaching distorts God's will that "ALL MEN BE SAVED," into a failed will? How much more insight is needed to see that this makes God unable to "work ALL THINGS to the Good" and to full reconciliation. He promised this, but churchmen say it is conditional or contingent on man's freedom to choose eternal resistance. How much more will it take to show that this teaches a Savior that IS NOT "the Savior of ALL MANKIND"? How in the humdrum microcosm of ours did smart men ever come to do this madness? How much more senseless damning of lost souls to an eternal pit of agony will it take for humans to wake up to the fact, that these poor Bible translations

have turned God into an aimless buffoon at the mercy of the deaf, dumb and blind?

Obviously, corruption creates contradictions. Extrapolated from traditional theologies one gets the impression that God is less theologically merciful in His saving Grace than what He says about Himself. He is less merciful than the worse prison Wardens. However, God is more theologically merciful than what any man can be. Man cannot be more merciful than universal reconciliation. If limited atonement is true (and it is not), man is way more merciful than God is, for it does not take much creative intelligence and simple kindness to invent the Salvation of all Mankind. It is the most just and merciful atonement that can be imagined.

Surely, this 'limited atonement' theology is less merciful than God would be, idealistically, and so it cannot be His atonement program. He is the Savior of all Mankind, and not just the Savior a few specially favored souls. The full meaning of the verses, “EVERY KNEE SHALL BOW” and “every tongue shall confess” (Is. 45:23; Rom. 14:11; Php. 2:10) proclaims Jesus as the Great Redeemer and Reconciler of

ALL that was created. After all, He is the one in which ALL things came into being BY, FROM, and THROUGH Him. It was all FOR Him. The 'ALL' in these statements mean ‘all inclusive’ of everything that exists. Otherwise, we have no solid meanings in Scripture. The Lord is NOT the Author of confusion. The Lord would not have revealed it with inherent imperfections.

Rom. 5:18
ONE OFFENCE AND ONE MERIT

“Consequently, then, as it was through one offense (into) for all humans (into) for condemnation, thus also it is through one just award (into) for all humans (into) for life's justifying.”

“...as by the offense of one (Adam) [judgment came] upon ALL men [all of Adam's descendants] to condemnation, even so, by the righteousness of one (Jesus Christ) [the free gift came] upon ALL men [all Adamic Mankind] unto justification of life.” (KJV with interpretations)

The Law says, “Eye for an eye and a tooth for a tooth” I appears that the Law demands an equality in deeds. Both Adams are equal in effects and consequences, yet different in direction in which they send people. The following parallelism is 100% equal on both sides of the deeds committed by Adam and Christ. The total demerit placed upon all caused by Adam is shown reversed by the total merited 'Ransom' paid by Christ, for us ALL.

ADAM'S one offense	*v.*	*CHRIST righteousness*
judgment and death came	*v.*	*free gift of life came*
upon 100% ALL humans	*v.*	*upon 100% ALL humans*
to condemnation	*v.*	*unto justification of life.*

Observe, first, the judgment to condemnation came on all men. None is accepted – all were condemned. No one born after this fact had a choice. Second, the free gift, with justification of life, also came on all men. All must be justified. No one really has a choice as to his or her ultimate destiny. The free gift of eternal life is to be equal in extent to condemnation, and all are to enjoy eternal life. Can argument be more complete? Paul teaches that the free gift of life is as extensive as the judgment to condemnation. Rom. 5:18. This gift is eternal life. Rom. 6:23, "For the wages of SIN is death; but the gift of God is eternal life, through Jesus Christ our Lord." Some will argue that though the gift is offered to all it this does not prove that everyone will accept it and be saved. However, there is a difference between 'offering to give' a thing, and 'actually giving' it. There is no mention in the text about offering to give eternal life; but on the contrary, it is said, "The free gift came upon all men unto justification of life." This free gift is to result in justification of life to all to whom it came. Now, how can this be, unless all eventually accept it? Eventually all see it and do accept it, for, "All every knee shall bend and every head shall bow, and every tongue shall confess." -- [MANFORD]

Rom. 5: 6-19
ALL MADE SINNERS, ALL MADE RIGHT

"For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the One, the many shall be constituted just."

"For even as, through the disobedience of the one (human) man [Adam], the many [all the Adamic Race] were constituted sinners [imperfect, corrupted, genetically defaulted], thus also, through the One [Jesus Christ], the many [all the Adamic Race] shall [will] be constituted just [resurrected, given life and made incorruptible]." (CLV with interpretations)

The Greek Textus Receptus has the word "hoi" = 'THE' placed before the Greek word "polloi" = 'MANY', thus we have "the many." The KJV translators leave this word 'hoi' out and have it say, "...the disobedience, _x_ many were made sinners," and "...obedience of one, shall (the) many be made righteous." This gives the reader the false impression that 'many' has a limitation as to the number of people Jesus ransomed, when as a noun, "the many" clearly equals "ALL MANKIND" in both parts of the statement. It is the difference

between "...many, but not all humans" and "the Many, meaning ALL humans." The verse clearly tells us that both "by one Man" (Adam) and the thus, through "the one (Jesus)" did equally cause something. This means, "even as" each other, they caused a change, yet opposite in results. Thus, AS Adam brought death upon ALL, so Jesus brought life [equally, the exact opposite] to ALL. There is a perfect 'quantitative' equality in the references to "the many" as is demonstrated below.

Parkhurst says on this text, "The word many in this verse, signifies *the many*; that is, the mass, the multitude; the whole bulk of Mankind." The following supports this.

even as by one man (Adam)	v.	thus also, through the one(Jesus)
disobedience (of one)	v.	the obedience of one
the many (all Adamites)	v.	the many shall (will)
were made sinners	v.	be made just (non-sinners)

For as the word many in the first part of the verse, does not mean some part of Mankind only, but all Mankind, from first to last, who without exception are constituted sinners; so the many, in the latter part of the verse, who are said to be constituted righteous through the obedience of Christ, must mean all Mankind, from the beginning to the end of the world without exception. No man is a sinner, until He sins personally, so no man will be counted righteous until He personally practices righteousness. Hence, if, as Paul avers, righteousness will extend as far as SIN has extended, then all who ever have or ever will practice SIN, must eventually practice righteousness. Moreover, when all men practice righteousness, what will prevent their being saved?

Now, this was done by, "Being justified freely by His grace, through the redemption that is in Christ Jesus" (Rom. 3: 24). The many, in the first part of this verse, does not mean some of Mankind only, but all of humanity, from first to last, who, without exception, are constituted sinners. Thus, the many in the latter part of the verse, who are said to be constituted righteous, through the obedience of Christ, must mean all Mankind, from the beginning to the end of the world, without exception. [Dr. Macknight, as Quoted by MANFORD]

Here are some observations on Romans chapter 5. In verse 6, it says that, Christ's death for us occurred when we were "infirm" or without strength. "For Christ, while we are still infirm, still in accord with the era, for the sake of the irreverent, died." This means His death is applicable to all others who are also "weak" and without strength, being fallen, sinful creatures, "irreverent." His death was effective for the impious ones, and that includes everybody, for all are "irreverent." Verse 8 shows that Christ died on behalf of "sinners," which is an

almost boundless term. If He died for sinners, do you believe He can and will save them all, dead or alive? Verse 9 is an important part of this section and is directed at believers. Verse 10 teaches that we were actually reconciled to God when we were His enemies. Christ died for all of the weak, the impious, the sinners, and His enemies. When we receive His faith, Christ begins to live in and through us so that we are "saved by His life." Verse 11 is a reminder that we have received reconciliation from God through Christ. Verses 12-14 cover the origin and history of SIN. Verse 15 reveals that Christ's work has a far greater effect than Adam's SIN. Adam's SIN merely brought death to "all" (who are called "the many"). However, God's grace and Christ's grace-gift SUPERABOUND to that very same "many." Christ's work initiates a glorious tsunami of restoration to every human being. From Adam's offense, we all received death but from Christ's gift, all humans experience a much greater grace-gift that dwarfs Adam's SIN in both scope and magnitude! Praise God. Verses 17 speaks of believers, "those who receive the abundance of grace and the gift of righteousness," stating that they will actually reign in life through the one man, Jesus Christ. Verses 18-19. They carry such a complete message of total salvation that they can be called "The Declaration of Reconciliation." By the one offense, all people were destined for "adverse judgement." But, in the same comprehensive manner, Christ's death on the cross (the one "righteous act") guaranteed that the "justification of life" will enter every human being. There are a host of other Bible sections that confirm the reconciliation of all people, but if there were no other verses except Romans 5:18-19, total reconciliation would stand as a firm Bible doctrine. Verse 19 states that through the disobedience of Adam, all people ("the many") became sinners. In the same universal fashion, all people ("the many") will be constituted just through the obedience of the one man Jesus Christ. No amount of exegesis can change this Pauline Manifesto of total salvation. Let believers stop resisting and re-editing this passage; let them simply believe it and praise God! -- [G. HOWE]

Is. 53:11

"He shall see of the travail of his soul, and shall be satisfied."
Jesus did not die, or give himself a ransom in vain.

Is. 35:10

Isaiah says all the ransomed shall be saved. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

I Jn. 2:2
CHRIST THE PROPITIATION OF MAN'S SIN

St John says that Jesus is the propitiation for all SIN. "And He is the propitiation for our sins and not for ours only, but also for the sins of the whole world." (KJV)

"And He is the propitiatory shelter concerned with our sins, yet not concerned with ours only, but concerned with the whole world also." (CLV)

This is a stand-alone verse and self-definitive. Yet, for the sake of those who are still in doubt, we shall make a few observations that should more than convince any skeptic. The "but also" means "equally so" or "even so" and therefore relays the message that, "Jesus is the propitiation of the SINS of the whole world" as well as, equally so, "the propitiation of our (believers) sins." The following comparison will further enlighten those who doubt the parallelism of Christ as equally the propitiatory shelter of both believers and (eventually) the non-believer.

"He is the propitiatory shelter concerned
with our sins."
"He is the propitiatory shelter concerned
with the sin of the whole world."

In combining the above phrases, we may understand it as saying, "He is the propitiatory shelter concerned with our sins AND EQUALLY with the sins of the whole world." Apparently, He is the propitiation for the SIN of the whole world, which (specially) includes the believer. Paul clarifies this equality by adding, "yet not concerned with ours only, but also with." Considering another kindred parallelism, Paul says God is "the Savior of all men, especially those that believe" (1 Tim. 4:10). When the same "even so" principle is applied to the above verse, we get the following parallelism. It becomes obvious that, Christ is equally and effectively, the Savior of both believers and all other men.

"God, who is the Savior of specially those that believe."

"God, who is the Savior of all men."

A further combination of these two verses reveals a wonderful truth for the entire human race. It is a Glad Tiding of Great Joy "well-message" almost completely lost to traditional Christianity. God is not just the Savior of all Mankind, but is also the breath of all humans, "In whose hand [is "sheltered"] the soul of every living thing" (Job. 12:10). Consequently, He is taking away, not only the sin of the believer, but also the SIN of the whole world. For, we can say, without doubt that, "God is the Savior and propitiatory shelter concerned with

the sins of those that specially believe, for He hath taken away their sins. Yet, God is not exclusively doing this only for believers, but is also, equally so, doing this as the Savior and propitiatory shelter for the sins of the whole world of Mankind."

Is. 53:6
Christ takes the iniquity of all Mankind

On Christ was laid the iniquity of us all. "And the Lord hath laid on him the iniquity us all."

Jn. 1:29
Takes away all SIN of world

He is to take away the SIN of the world. "Behold the Lamb of God which taketh away the SIN of the world."

Heb. 2:9
Tastes death for everyone

He tasted death for every man. "so that in the grace of God, He should be tasting death for the sake of everyone."

Unto him, at last, every knee shall bow, and every tongue shall confess him Lord, to the glory of God the Father. Such is the way in which Jesus does the will of God.

Dan. 4:35
God does according to His will

The will of God cannot be resisted. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

If He wills the salvation of all men, He wills all the means by which it shall be accomplished; it must therefore take place.

Job. 23:13
No other will besides the will to save all men

"Yet He is One, and who can turn Him back? What His soul has yearned for He shall do."

"He is in one mind, and who can turn him?"

Therefore, He always will be what He is now: omniscient, all-knowing, omnipotent, omnipresent, infinitely good, holy, merciful, just, and a universal Father. Before God can deal with humanity as Partialism teaches, all his moral attributes must be the reverse of what they now are. Nevertheless, as God is unchangeable, that is impossible, and therefore Partialism is false. In the language of Rev. Asa Shinn, a celebrated Methodist preacher and writer, "Why are we glad that God

is Almighty? Because He is Almighty Goodness. Why are we delighted that His understanding is infinite? Because it is the understanding of Infinite Love. Why are we pleased when we hear that God is Unchangeable? Because it brings to our view a Benevolence that will NEVER VARY. Now, why do we rejoice that He is Just? Because we hence learn that the Energy of Love will NEVER CEASE to maintain and defend everything that is right and to oppose everything that is wrong." – [Benevolence and Rectitude of the Supreme Being, p. 312. -- MANFORD]

James 4:15

"For that ye [ought] to say, If the Lord will, we shall live, and do this, or that."

"All future events are under the God's control. - "If God wills (thelo), we will live and do this or that." God's will (thelo) to save all humans (I Timothy 2:4) is not a vague "hope" or a wistful "desire" that can be thwarted by human freewill. It is a divine decree that will lead to God becoming all in all. (I Corinthians 15:28). Christians ought to embrace this central message of I Timothy 2:3-4 joyfully as Bible truth. These verses should be widely believed by Bible students and clearly preached. Christ Jesus is God the Son, "Who gave himself a ransom for all" = good and acceptable, AND TRUE! God wills all to be saved, Christ became a ransom for all, and God is going to save them all." -- [G. HOWE]

Is. 45:25

ALL the seed of Israel justified

"In the LORD shall ALL the seed of Israel be justified, and shall glory." [KJV]

The CLV translates: "In Yahweh they shall be justified and they shall praise; all the seed of Israel." According to the New Testament, 'all the seed' of Israel includes within the promise to Abraham, ALL the Gentiles as well: "all the Nations (Gentiles) shall be blessed."

Is. 53:11

Bears the SIN of many

"Through His knowledge my righteous Servant will justify (the) many. And He will bear their iniquities...And He bears the SIN of many and He makes intercession for the transgressors."

"...by His knowledge shall my righteous servant [Jesus Christ] justify many ['the Many', 'Mankind'], for He shall bear their [all of Adam's descendants] iniquities [i.e. crucified on the tree" (KJV with interpretations. Is. 55:11). "So will be my word, which will come from my mouth. It will not return to me empty. But rather it accomplishes

what I desire and prospers in that for which I sent it." Even though Is. 55:11 says nothing about God's atonement for people, it nonetheless has a bearing. It says that every word uttered by the Lord will achieve every objective He intended. The monumental effect of God's spoken words was seen in creation where God said "Earth, sprout sprouts!" and plants were instantaneously aroused. Christ's other words "I will draw all people unto myself" (Jn. 12:32) will likewise be fulfilled. The word "many" in Is. 53:11 was sometimes used by Paul in a similar sense. "The many" in Romans 5:19, for example, is a vast group that includes every human being except "the One," Who is the God-Man, Jesus the Christ. The contrast was between The One (Jesus) and "the many." Is. 53:11 stated that the "many" have had their sins carried away by God's Servant and that the "many" have been justified. Praise God for unlimited atonement!

Rom. 4:25

"*Who was given up because of our offenses (sins), and was roused because of our justifying*."

Jesus was delivered over to death for our 'all humanity's' offenses, and was raised again for 'all Mankind's' justification. This is an equal reversal for all humanity through the vicarious work of Jesus. This is supported by the follow passage in the Book to the Romans.

Rom. 5:20, 21

"*Yet Law came in by the way, that the offense should be increasing. yet, where SIN increases, grace super exceeds, that even as SIN reigns in death, thus Grace also should be reigning through righteousness, (into)for life eonian, through Jesus Christ, our Lord*." (CLV)

Paul draws the parallel lines between the extent of SIN on the one band, and of grace on the other; and affirms that grace shall extend as far as SIN, and even abound over it so that at last all shall end in righteousness and eternal life. The same numbers who have experienced death, as the consequence of their own personal sins, are to experience eternal life, as the consequence of their own personal righteousness, which righteousness is produced through the instrumentality of Jesus Christ. Thus, grace is to abound over SIN, in the eternal life, which is the consequence of righteousness must exceed the death, which is the consequence of SIN.

Titus 3:7

"*...that being justified in that One's grace, we may be becoming enjoyers, (according) in expectation, of the allotment of life eonian*."

"…being justified by His free gift of grace, we (all the

descendants of Adam) will, in due times and eras, be made heirs according to the hope of eternal (age-lasting) life." According to Romans, the "we" here refers to all Adamic descendants. The word 'heirs' mentioned here refers back to God's promise to Abraham that "ALL (Adamic) flesh" shall be saved, as God blesses all the Gentiles through blessing ALL Israel, and this ALL through Christ's ransom sacrifice.

1 Tim. 2:6
JESUS THE PROPITIATION FOR ALL

"*But, we see Jesus, by the grace of God, should taste death for every man" (Heb. 2:9), "and He is the propitiation for our sins; and... for the sins of the whole world*" (1 Jn. 2:2).

Here are three expressions: 1. "all," 2. "every man," 3. "the whole world." It seems as though the sacred writers took the utmost care to guard against being misunderstood in this important particular. Some would have us believe that these expressions are to be taken only in a general sense, in opposition to the contracted opinions of the Jews, who confined the blessings of God to their own nation only; and that the words are intended to declare, that Jesus died for Gentiles as well as Jews. We cannot so restrict the sense.

Look at the context in which these passages are found, and it will be seen that the terms used apply to all men, in the widest sense of these terms. Paul instructs Timothy to pray for all men and not for Jews and Gentiles in the general sense, but for kings, and all in authority. This is good and acceptable in the sight of God, who will have all men to be saved. So John says, "if any man sin, we have an Advocate with the Father." 1John 1:1. Is not the language here "any man" designed to apply to not only "we who believe,'' but to all men? Who can dispute this?

1 Jn. 2:l
CHRIST, ADVOCATE OF ALL HUMANITY

"*And if any man SIN, we have an advocate with the Father, Jesus Christ the righteous."*

Obviously 'any man' = "every man" = all Mankind. Thus, it appears to be being said here that any human that sins has Christ as an advocate. The only possible difference seems to be that some of us are aware of it and others are not. But does a person's awareness change the fact that He is advocate. The Concordant Version has this translation: "My little children, these things am I writing to you that you may not be sinning. And if anyone should be sinning, we have an Entreater (advocate) with the Father, Jesus Christ the Just."

1 Jn. 2:2
PROPITIATION FOR ALL HUMANITY

"*And He is the propitiatory shelter concerned with our sins, yet not concerned with *ours only, but concerned with the whole world also.*" (CLV)

In this verse, the Lord is concerned with SIN two ways. He is concerned with the SIN of those who are saved and aware of him. But, He is also equally concerned with the SIN of the "world" as a whole. We know that 'world' means "Mankind" as in the general population. Thus, his general concern with the SIN of all men. His specific concern is distinguished here as to those (e.g. "us') who know him. John is using the word "us" as a reference to those who, like him, are privy to the Messiah and the truth. Yet, John makes it very clear that Christ is ALSO equally concerned in (the same way) for men in a general sense.

This is another verse dealing with the dual aspect of the atonement speaking very clearly of universal concern and reconciliation. The Lord would NOT be "concerned" at all with some part of Mankind which is providentially destined by Him to be eternally damned, if that was the case. But, by the fact He is concerned tells us that they too will take part in the reconciliation.

Job tells us that it is God that "holds every living soul in His hand and that it is He that is the spirit in all the flesh of man." (Job 12:10) Other verses that speak about this universal atonement are, "the living God, Who is the Savior of all =Mankind, especially of believers." (1 Tim 4:10) "The Son, the Savior of the world." (1 Jn. 4:14) "we are aware that this truly is the Savior of the world, the Christ." (Jn. 4:42) "And the ransomed of the Lord shall return and come to Zion" (Is. 35:10) "And the Lord hath laid on him the iniquity us all." (Is. 53:6) "Behold the Lamb of God which taketh away the SIN of the world." (Jn. 1:29)

Let not the Church pride-fully limit God's saving grace. Let all men listen to these words of God! He reveals this in Scripture to counter sinful ideas that some are special to Him at the exclusion of others and that He would limit his propitiation (atonement) to "certain persons sins" only. He clearly includes the whole worlds SIN!

The following rewording brings out this point very clearly that the propitiation is applied both to the US and to THE WORLD equally! "And He is the propitiation for the sins of the whole world - for all Mankind's sins, and not for certain persons only."

Rom. 8:34
INTERCESSION FOR ALL HUMANITY

"*Who is He that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for MANKIND."*

Jn. 3:18
JUDGED, BUT NOT ETERNALLY DAMNED

ho pisteuOn eis auton ou krinetai
THE one-BELIEVING INTO Him NOT IS-beING-JUDGED
ho de mE pisteuOn EdE
kekritai THE YET NO one-BELIEVING ALREADY has-been JUDGED
hoti mE pepisteuken eis to onoma tou
that NO He-HAS-BELIEVED INTO THE NAME OF-THE
monogenous huiou tou theou
ONLY-generated SON OF-THE God.

LITERAL TRANSLATION

"The [Person]-Believing into Him, is being Judged NOT;
yet, the [Person]-Believing NOT [into Him], HAS-been-JUDGED ALREADY, [In]-that, He-HAS-BELIEVED NO(t), into the Name of-the ONLY-generated Son of God."

This is a favorite verse used by those of the limited atonement ['snake-oil' preachers] to push the idea that there is an eternal difference between those "not being judged" and those "already being judged." In other words, according to Authorized Version supporters, one group is damned forever, while the other is forever blessed. But, as we analyze this verse, there is no mention or indication as to any final destiny. What is observed is only a difference between persons, and the condition of being judged. The Greek word for "condemned" is ***"krinetai,"*** which means "IS- beING-JUDGED." Our use of the word condemned is soaked with the stigma of damned, which to us means, "Destined to burn in Hell for Eternity." Being judged can in no way mean a sentence of everlasting misery. Notice that everyone at one time (before conversion) is someone who was "believing not." Therefore, they would be one of those that "HAS-been-JUDGED ALREADY." Now, if being "judged already" means damned with no way to obtain redemption, then we have a problem. If this were true, no one could become saved, for they would be "already judged" (i.e. damned) -- signed, sealed and delivered to Hell, way before their

physical deaths. No man could then become one of those, who is believing *into* His Name. This verse does NOT teach the Divine pre-ordination of many to eternal damnation, who are not elect.

Many use the verse to teach a limited atonement that Jesus Christ's death on the Cross had nothing whatsoever to do with the sin OF THE WORLD. Consequently, Christ's death was exclusively for the "limited elect" or those who find themselves believing. The reason that God would condemn the non-elect to hell in this case would be because Christ has not died for them. But, the Bible says, that Christ died for the SIN of the World.

The only sin with the ones "judged already," is the sin of "not believing" in the Lord Jesus Christ. The verse says, "He that BELIEVETH NOT is JUDGED ALREADY," and this is only because He has not yet believed in Christ, the Son of God.

The person mentioned in this verse is not "judged already" because Christ did not die for his sins, but that He is judged already, because He *"has not yet believed"* in the Christ, who did die "once for all" on the cross! It therefore is not a question of sin, but a question as to the awareness of the persons as to who Jesus is and what He has done: *"Christ taketh away the SIN of the world."* All that remains for the sinner is the TRUST and FAITH in the Savior! This is "willed" by God for all of humanity, and shall be testified in due time in the future.

"For this is ideal and welcome in the sight of our Savior, God, Who wills that all [= mankind] be saved and come into a realization of the/this truth: That there is one God, and one Mediator of [between] God and mankind, a human-man, Christ Jesus, Who is giving Himself a correspondent Ransom for the sake of all [=mankind], which is also to be testified to in its own eras (times)." (1 Tim. 2:3-6)

THE "GLAD TIDINGS" TEACH THE DESTRUCTION OF SATAN'S WORKS (Heb. 2:14, 15, and 1 Jn. 3:8)

"Forasmuch, then, as the children are partakers of flesh and blood, He, also, himself (i.e., Christ), took part of the same, that through death He might destroy him that had the power of death – that is, the devil and deliver all mankind who through fear of death were all their life-time subject to bondage."

Jesus destroyed not only the devil but also all his works: "*For this purpose the Son of God was manifested, that He might destroy the works of the devil*" (I John 3:8). The reign of evil is to cease; the Prince of Peace is to be its conqueror. How false, then, is the notion that SIN and misery will continue forever! -- [MANFORD]

1 Jn. 3:8
MEN ARE NOT THE DEVILS WORKS

"He that commits SIN is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."

Christ destroys the works of the Devil, not men! Let us analyze this verse. Whoever sins is of the devil. Now, all men except Christ do SIN. Thus, all men are of the devil. For, men SIN because the devil sinned from the beginning. He persuaded man to SIN. Since then, all men SIN after the devil. This was the "work" of the devil. Men cannot help but SIN. Now, it was for this that Christ was sent to destroy this work of the devil, not destroy the man, but the "work" or "effects" of the devil. There is no indication here that Jesus came to destroy men. He actually said that He came not to condemn that which was lost because of the work of the devil, but to SAVE that which was lost because of this work of the devil. This is pure and simple logic. -- [MANFORD]

CHRIST DESTROYS ALL SIN OF THE WORLD

Hosea 10:8
ALL ISRAEL'S SIN DESTROYED

"The high places also of Aven, the SIN of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, fall on us."

Jn. 1:29

"Behold the Lamb of God, which taketh away the SIN of the [whole] *world."* [I.e. all humankind]

Heb. 9:26

"since then He must often be suffering from the disruption of the world, yet now, once, (when) <u>at the conclusion of the ages</u>, for the repudiation of (the world's) SIN through His sacrifice, is He [was He; He was purposed to be] *manifest."* (CLV)

"For then must He often have suffered since the foundation of the world: but now once <u>in the end of the world</u> hath He appeared to put away SIN by the sacrifice of himself." (AV)

In Romans 11:32 God hardens the hearts of ALL humans to loosen their hearts later, and to save them. We may at least admit that God locks ALL humans in a type of stubbornness to be universally merciful to them all later.

The Lord abolishes all human opposition to His will when He removes sin and unites all that the devil has ruined. This is God's intention. God reverses what Satan did (Rom 11:32, 1 John 3:8).

Though our understanding does fall short of the fullness of God's plans we may rest assured He does it equally with all.

To us, the word "sin" may suggest a plurality of transgressions but sin is a singularity to God when He looks at our human world. Does our Lord put away only some sins? Are there sins straggling behind after the conclusion of the ages? We have here a direct statement of the universal reconciliation of the Cosmos and the entire human race.

To digress upon a previous concern, once again, the translators have fouled this text as to the meaning of ***aiOnOn***, for they make the passage say, "in the end of the world. Here the Greek uses aiOnOn and not kosmou (world). The writer makes a distinction between "since the disruption of the kosmou" and "the conclusion of the eons (ages)." The world did not end, and Christ never appeared at such an end of the world to put away sin, because the world never ended – probably never will, as we like to understand. Here again, the translators have applied the meaning of "world" to *aiOnOn* to cover up the fact they cannot expose it as the ages, and neither can they make it say "ever." Thus, they had no choice but to make the ludicrous statement that Christ appears ONCE at the END ON THE WORLD to put away sin on the Cross.

Here is the Greek text, the transliteration, and the Authorized (per)Version (KJV):

pathein apo katabolEs kosmou nun de hapax epi sunteleia tOn aiOnOn
suffering from disruption of-system now yet once on conclusion of-the Eons
suffered since the foundation of the World - in the end of the World.

Rev. 20:13-14
DEATH AND HELL NOT EVERLASTING

"And the sea gave up the dead, who were in it; and death and hell delivered up the dead, who were in them: and they were judged every man according to their works."

"And death and hell [without the occupants] were cast into the lake of fire. This is the second death."

This death or second death is the DEATH or end of death itself, and hell-Hades, the unseen realm of the grave. It is the utter abolition of death and all that death has done, for both (excluding the occupants, so far), are cast into the Lake of Fire.

2 Tim. 1:10
NO SUCH THING AS ETERNAL DEATH

"Christ hath abolished death, and hath brought life and immortality to light through the Gospel."

Observe here that Christ did not bring eternal death and an endless hell to light. He revealed life and immortality for our race beyond the grave. This is a very important declaration, and in no part of the Bible is there found any contradiction. Remember, temporal death is the last enemy man will ever encounter for it is disposed at the end of the ages. -- [MANFORD]

1 Cor. 15:55
DEATH HAS NO MORE STING

"O death, where is thy sting? O grave, [hades, hell,] where is thy victory?"

1 Cor. 15:56

"The sting of death is SIN; and the strength of SIN is the law."

I Cor. 15:57

"But thanks be given to God, who giveth MANKIND the victory through OUR Lord Jesus Christ." (See, 1 Cor. 15. 26; and 2 Tim. 1.10; Heb. 2.4, 15)

This is evidence that Paul speaks of a universal resurrection of all human beings, for death cannot be destroyed by there being no further death. Death is disempowered and quickly annihilated by the resurrection of the Dead! If there is no resurrection death will retains its empire. Therefore, the destruction (the death) of Death itself assures the fact that there shall be a resurrection. This is a proof, also, that after the resurrection, there shall be no more death.

Why then, do men threaten their fellow men with "eternal death," with a "death that never dies," beyond the resurrection? Paul knew nothing of such a perpetual death. Temporal death is man's last enemy. Before we encounter death, we have many enemies to grapple with. SIN, temptation, and suffering beset us from the cradle to the grave; but death is the last of the series and Almighty God will destroy that one. Nevertheless, this is not the common opinion. It is believed by many that when death shall be destroyed, a large part of humankind will have innumerable enemies to encounter – that God, Christ, all the angels of heaven, and all the devils in hell will be their enemies. What a grave mistake this is! Pun intended. The Holy Scriptures state clearly that death is the last enemy, and thus, there can surely be no other enemies beyond the last.

Paul teaches the subjection all the enemies of God and man, and the final destruction of the last enemy, death (1 Cor. 15:26): *"The last enemy shall be destroyed, death."* Also, *"Who hath abolished death, and brought life and immortality to light"* (2 Tim. 1:10). Death is here

declared to be the last of all the enemies. Therefore, if death is the last enemy (and it is), certainly, there can be no other enemy after death, and humanity will have no more enemies. This annihilation of death may be after God subjugates all His enemies into footstools, even at the end of the Lake of Fire. When this time arrives what will prevent humanity from being ultimately holy and happy?

Scripture teaches the destruction of death and the destruction of that which has the power of death, as well as the final deliverance of those who (through fear of death), were all their lifetime subject to bondage. (Heb. 2:4, 15), The writer of the Book of Hebrews said, *"Forasmuch then, as the children are partakers of flesh and blood, Jesus also himself, likewise, took part of the same. For, through death He destroys him that had the power of death, that is, the devil; and delivers humanity, who through forced respect for death, were all their lifetime subject to its bondage"* (Heb. 2:4, 15). Now, what has the power of' death? Answer: *"sin, when it is finished, bringeth forth death"* (James 1:15).

SIN, then, according to the Bible, is eventually to be destroyed and banished from the universe of God. Jesus died to slay death: He has risen again to bring all humankind out from under the Empire of Hades. *"And death and hell delivered up the dead which were in them"* (Rev. 20:13). Truly, He has risen from the earth and now, through His mercy for all, DRAWS ALL (men) toward Himself, and is given humanity the victory over sin, Satan, death, and the grave - Hell.

THE WORD OF GOD

Is. 45:23-24
HIS WORD WILL NOT BE RETURNED VOIDED

"*I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."* (AV)

"I have sworn by myself, the word is gone out of my mouth in pure goodness, and My word WILL not be called back, that unto me every knee WILL bow, and every tongue WILL acclaim to Elohim, and surely they WILL say, 'In the Lord I have righteousness and strength." - CLV

God's "Word" that goes out in righteousness to all people, places, and realms is that all knees will bow and all tongues will confess and swear the truth, and this "Word" of truth will not return to God void or unfulfilled. What God says, He gets and what He wills shall be done.

From this and other divine declarations, we learn that God hath

highly exalted his Son, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but in that which is to come. Eph. 1:21. But why was He thus exalted? The above passage informs us – that all might submit to his government, and thereby promote the glory of God. He was exalted then above his brethren to save the human race. And, was He thus honored by his God and our God in vain? No, not all will confess him Lord to the glory of God the Father. -- [MANFORD]

That "ALL" confessing Christ as Lord shall consist of all humans that have ever lived is shown by comparing "all men" in John 12:32 with the "every knee" in Phil. 2:9-11 and with "every tongue" in verse 11. The things "in heaven," "in earth," and "under the earth" are the whole human race everywhere - believers in heaven, men in (on) earth and the dead under the earth in their graves, who shall hear His voice and come forth "confessing."

Is. 55:10-11
GOD'S PROMISE AND WORD NOT VOIDED

"*For as the rain cometh down, and the snow, from Heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so WILL my word be that goeth forth out of my mouth: it WILL not return unto me void; but it WILL accomplish that which I please, and it WILL prosper in the thing whereto I sent it."* -KJV

Now, what is it that He waters to make it bring forth and bud, that it may give off seed, which will not return unto Him void? It is His Word. It is the Word that He has WILLED and sent forth out of His mouth to surely accomplish what He has planned it to do, to prosper in the 'thing' whereto He has sent it. Jesus was sent to Mankind to accomplish what His Father pleases, to redeem Mankind, to prosper him, water him to bring forth and bud, to give off seed, and be ultimately reconciled. What is there to accomplish in sending the 'Word', but to draw ALL men to Him?

ALL MEN WILL CRY OUT AND GOD WILL LISTEN

Ez. 36:31
ALL WILL REPENT

"*Then WILL (all men?) ye remember your own evil ways, and your doings that were not good, and WILL loathe yourselves in your own sight, for your iniquities, and for your abominations*." - KJV

Appears to relay the message that all Mankind will do this

eventually.

Ez. 30:43
ALL WILL REMEMBER

"*And they [all humanity] WILL remember God's ways, and ALL God's doings, wherein they haves been defiled, and they WILL loathe themselves in their own sight, for ALL the evils that they have committed*."- KJV

Zech. 12:10
ALL WILL GET GRACE

"*And I WILL pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications and they WILL look upon me whom they have pierced, and they WILL mourn for Him, as one mourneth for His only son, and WILL be in bitterness for him, as one that is in bitterness for His first-born*."- KJV

When the Old Testament refers to Israel, it symbolizes all Mankind in the future grace period. The Apostle Paul understands this old Israel as a type of a future renewed world and spiritual community encompassing all humans. To him, God redefines Israel as the body of Christians, and thus one by one, each will realize their transgressions against God, and turn to Him, throughout the future eonian ages.

Job 22:27
GOD HEARS ALL MEN

"*Men shall make prayers unto Him, and He WILL Hear them*."

Is. 58:9
ALL WILL CALL OUT

"*Then shall men call, and the Lord WILL answer; men shall cry, and He WILL say, Here I am*."

Is. 30:19
ALL ARE GRACED

"*He WILL be very gracious unto man, at the voice of man's cry: when He WILL Hear it, He WILL answer him*."

Is. 65:24
ALL ARE ANSWERED

"*And it WILL come to pass, that before they call, I WILL answer; and whilst they are speaking, I WILL Hear*."

Jer. 29:12
ALL WILL PRAY

"*Then WILL men call upon me, and they WILL go and pray unto me, and I WILL Hearken unto them*."

Zech. 13:9
ALL WILL BE HEARD

"*Men WILL call on my name, and I WILL Hear them: I WILL say, 'You are my people; and they WILL say, 'The Lord is my God*." (KJV)

Looks like what is slowly going on today with the ministry of Christians to the non-believing world.

Jer. 50:4
ALL WILL SEEK THE LORD

"*In those days, and at that time, saith the Lord, (all?) the children of Israel WILL come, they and the children of Judah together, going and weeping; they WILL go and seek the Lord God*."- (KJV)

It would seem that ALL Israel will come to God, for it is said, "all Israel will be saved." if this is the case with ALL Israel, there is no reason that it should not be the case with ALL non-Israelite 'Gentiles'.

Jer. 50:5
ALL WILL JOIN GOD

"*They [Mankind] WILL ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord, in a permanent communion, that WILL not be forgotten*."

THE WORK OF GOD

GLAD TIDINGS OF REDEMPTION FOR ALL

Ps. 103:4
REDEEMED FROM RUINATION

God, "*Who is redeeming your life from ruin, Who is crowning you with benignity and compassion*."

God is the Savior, Who is redeeming humanity's life from destruction, Who is crowning humanity with loving kindness and tender mercies. This is a universally applied crowning, for all men, and especially, but not exclusively, for those that believe.

Hosea 13:14

REDEEMED FROM SHEOL - (HELL)

"*I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes*."(KJV)

"*I WILL ransom them from the power of the grave [Hell = Sheol = Hades, 'unseen realm']; I WILL redeem them from death: O' Death, I WILL be thy [death's] plagues; O' Grave [SHEOL, Hell], I WILL be thy [death & the grave's] destruction*."

The Hebrew literal translation has God the destroyer of death and Hell, AFTER He redeems all men from them. The Book of Revelation supports this verse by saying: "And the sea gave up the dead who were in it; and death and hell delivered up the dead who were in them: and they were judged every man according to their works" (Rev. 20:13). [Notice also that this judgment day is a judgment of the "works of men," not a man's salvation!] The word Sheol was often translated "hell" in the Authorized Version In later English translations, it was wisely changed to some another word like "death," "the grave," or simply the transliterated Hebrew word Sheol. It refers to the unseen status of the dead and has nothing to do with the English concept of "hell." Since many of the dead have died of diseases and all of them have experienced "destruction" from the land of the living, Hosea 13:14 is God's battle cry heralding the demise of death. In II Timothy 1:10 it is said that Christ "abolished" death. Hebrews 2:15 tells us that the power of death and the devil himself were destroyed through Christ. The Apostle Paul quoted Hosea 13:14 in I Corinthians 15:54 and said that death has a "sting," that its sting is SIN, and the victory over death was accomplished through Christ. -- [HOWE]

Let the light of inspiration guide us. The Apostle Paul applies these words to the resurrection of the dead, at the last day, 1 Cor. 15:54, 55. At the resurrection of the dead, then, God will destroy Sheol, "Hell." He does not raise people from the dead out of Sheol only to return them to Sheol and punish them forever, for Sheol is destroyed. And neither does He do this in the Lake of Divine PUR-ification - (Lake of Fire).

Rom. 8:20-23
WITHOUT A CHOICE

"*For we [who believe] are aware that the entire creation is groaning and travailing together until now. Yet, not only (creation) so, but we ourselves also, who have the first fruit(s) of the spirit, we ourselves also, are groaning in ourselves, awaiting the son ship, the deliverance of our body*."

The entire creation is groaning and this includes all of humanity (whether they know it or not), and so all Mankind (as a single unit) is

waiting, (especially those who believe and are aware), for this adoption - the redemption of all humanity in the resurrection of the body.] He teaches that the whole creation was made subject to vanity and that the same creation shall be delivered from the bondage of corruption, and be made to participate in the liberty of the children of God. "For the creature (ALL CREATURES - HUMANS) was made subject to vanity, not willingly [WAIT! LISTEN! "NOT WILLINGLY?"], but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:20, 21). The same word rendered here as creature, is in verse 22 rendered creation. Dr. Macknight and other good critics say that the word here rendered creature and creation signifies "every human creature; all Mankind." Rev. Thomas White translates the passage thus: "For THE CREATION was made subject to vanity, not willingly, but by reason of him who subjected it; in hope that THE CREATION ITSELF also shall be delivered, etc."

If we really analyze these two verses, we just might find out that it is even more unwilling on our part. Here it put this way and form your own conclusion. "For we [who just so happen to believe because of God's choosing] are aware [because we were told the Good News] that the [whole] entire creation [including all creatures, entities] is groaning and travailing together until now, [because of this all made subject to vanity, unwillingly]. Yet, not only (creation) so [unwillingly], but we [all Mankind] ourselves also [unwillingly], who have the first fruit(s) of the spirit, we ourselves also, are groaning in ourselves, awaiting the son ship, the deliverance of our body." And, "For the creature [ALL CREATURES, HUMANS) was made subject to vanity, not willingly [WAIT! LISTEN--"NOT WILLINGLY"???], but [were made subject to vanity, unwillingly - having no say so in the matter] by reason of him [GOD] who hath subjected the same [ALL who were made subject to vanity - i.e. SIN] in hope; because the creature [ALL CREATURES, HUMAN and otherwise] itself also shall be delivered from the bondage of corruption [this vanity - SIN] into the glorious liberty of the children of God."

Now, through amplification of meanings, we see that all was made vain and subject to SIN by God. We also see that God makes man un-subject to this SIN. In both cases, it is God doing it to Mankind. In both cases, it is "UNWILLINGLY" on our part.

Eph. 1:7

"...in whom we have the deliverance through His blood, the forgiveness of offenses(sins) in accord with the riches of His grace."

All Mankind has redemption through the blood of Jesus Christ,

which brings the forgiveness of all the transgressions of man, according to the riches of His imputed gift of grace. To balance scriptural truth, one can say, that as one man imputed "death" to all men who are born [unwillingly and without choice], and so one man brought life to all who are born [unwillingly and without choice] through the imputation of the free gift grace. Thus, 'even so', no one has a choice as to this irresistible imputed grace and reconciling atonement. One will either believe now or will surely 'see' and believe later. There is no choice on our part. God does the choosing ("the many are called"), and it is clear He is in the process of choosing ALL eventually (while they weep and gnash their teeth, waiting); since He went out of His way, not wasting His time, to CALL them ALL!

2 Cor. 5:19

TOTAL RECONCILIATION OF THE WORLD

"...how that God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation." (CLV)

Many will ask why commit to the Apostles the "word of reconciliation," and send them out to beseech the world "in Christ's stead, to be reconciled to God," when the reconciliation is already effected, independent of human agency? This passage, with its context, according to traditional theology, teaches, in a comparative manner, that Christ has made a vicarious atonement in behalf of a sinful world, by which the legal disability is removed, and "the way opened" for the world to be reconciled to God. Hence, the language of Paul: "as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

What then—will men be saved, whether they are reconciled to God or not? No, for the Savior himself says, "He that believeth not shall be damned." Now, how may the Universalist answer this? In the first place, the word "damned" must be properly translated as "judged," which does not necessarily mean eternally tormented. Secondly, if one is to choose between what the verse says and what the Churches dictate, it might be wise to side with God's truth. For, rather than think God depends on "men" to bring in the reconciliation of all, when the verse makes it very clear that "God was in Christ, conciliating the world to Himself" and not men. It is not by "works" that any man may boast, whether they be the one receiving or the one preaching.

It is God who reckons not the offenses of men and who places in us all the "*word of the conciliation" and with each man in his own time: "that in the dispensation of the fullness of times He might gather together in one all [Mankind] in Christ, both which are in heaven and which are on earth, even in him*" (Eph.1:10).

How much better now can we see the verse saying that this is an

ongoing all-inclusive process, "...how that God was [and is] in Christ, conciliating the entire world [of men] to Himself [since He is drawing all unto Himself - because He is the only Heir to ALL], not reckoning their [the entire world of Mankind(s)] offenses to them [all Mankind], and placing in us [all the entire "becoming reconciled" world of Mankind] the word of the conciliation."

Eph. 1:9-10
ALL GATHERED IN CHRIST

"*Having made known unto us [who are aware] the mystery of his will according to his good pleasure [which is the ultimate conciliation of all], which He hath purposed in himself, that in the dispensation of the fullness of times He might gather together in one all [Mankind] in Christ, both which are in heaven and which are on earth, even in him*."

God purposes the salvation of all men. Paul taught the final in-gathering, or re-heading, of all men "in (into) Christ." Paul says that, in the end, every knee would be brought to bow at the name of Jesus, and every tongue to confess him Lord. (Phil. 2:9-11) Many will argue that although all will at last bow the knee to Christ, and confess him Lord, yet on the part of some it will be a forced submission; and, therefore, the text does not prove universal salvation.

The word "all" must therefore mean a 'class' of people. However, nothing is said in the text about one class of men bowing the knee in any different manner than any other class. The text says it will be done by all, and by all alike, in the same manner, in the same spirit and with the same sincerity. Indeed, nothing but a willing subjection of Mankind to Christ and an honest and sincere confession of him as Lord, would be to the glory of God, which Paul says of the bowing and confessing spoken of in the text. Besides, in 1 Cor. 12:3, He says, "No man can say that Jesus is the Lord, but by the Holy Ghost;" and in Rom. 10:10 He say, "With the mouth confession is made unto salvation." Therefore, if all men finally confess that Jesus Christ is Lord, of course all will be saved.

The good Steward of the Word should consult Col. 1:19, 20. All Mankind are not only to bow the knee to Christ and to confess him Lord, but they are to be reconciled to His Father. This proves that their subjection, so far from being forced, will be voluntary and that the confession spoken of will be from the heart.

What do the words, "all things which are in heaven and on earth," signify? Paul taught the final reconciliation of all intelligences to God. (2 Cor. 5:19) "God was in Christ reconciling the world [the entire genetic system of humanity] unto himself." (Col. 1:19, 20) The expression "in heaven, on earth, and under the earth," is a common periphrasis (paraphrase) of the Hebrew and New Testament writers for

"the universe." Therefore, in exact accordance with this definition, "all things" include all INTELLIGENT HUMAN BEINGS.

This is the purpose of God, to gather into Christ, the entire Creation. (Phil. 2:9-11) This is the purpose worthy of our great Creator. All intelligent creatures, then, in the universe are to become reconciled to God. This truth consequently proves that no "thing" can permanently thwart reconciliation by being eternally resistant.

Heb. 9:12
REDEMPTION FOR ALL BEINGS

"...yet, but through His own blood, (He) entered once for all into the holy places, finding eonian redemption."

"...having obtained everlasting ('age-enduring') redemption [for us] ('all intelligent beings')."

Unfortunately, some translations add the word "time" in this passage to designate that Christ enters "once and for all, into our times," into the holy places. The AV does not add this nor do many other translations, for the Greek word for time *chronos* is not in the passage. One could say that Christ entered only once for the sake of all Mankind into the holy places, for the passage says He does this to "obtain eonian redemption" [for us]. Thus, we may combine the concepts from the varied translations and obtain a clearer picture of what He is doing. "not (yet)even through [the] blood of He-goats and calves (yet)but through His own blood, entered once for all into the holy places, finding eonian redemption [for all of us intelligent beings]."

Matt. 20:28
A RANSOM FOR THE MANY

"...the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many [all-inclusive]."

GREEK and LITERAL TRANSLATION

ho	**huios**	**tou**	**anthrOpou**	**diakonEsai**	**kai**	**dounai**	**tEn**
THE	SON	of-the	human...	to-serve	AND	to-give	THE
psuchEn	**autou**	**lutron**	**anti**	**pollOn**			
soul	OF-Him	ransom	instead/for	many"			

Himself (a) ransom instead of/FOR [the] Many

An amplification of this reads: "Even as the Son of Man[kind] came not to be served, but to serve, and to give the soul of Him[self], (a) ransom instead, [for] of [the] many." Christ said that His soul was given as a ransom for "many." In several Bible verses the word "many"

(or "the many") is used in contrast to "the One." That one is the Lord Jesus Christ, while "the many" refers to all other people. This contrast was used by the Apostle Paul at least five times in Romans Chapter five: 5:15, 5:16, and twice in 5:19. Paul worded Romans chapter five very carefully, showing that "the many" who became sinners through the one offense includes all people. Thus, "for many" is equivalent to "the many," which means ALL Mankind. He then states that through the obedience of "the One," "the many" (all) will be constituted just. This is, without doubt, total reconciliation. Isaiah used the Hebrew word for "many" in Is. 53:12 and 13 to state that Christ made intercession for the sins of many and that His life was given as a ransom for many. There are no grounds upon which to say that "many" refers only to a few elect or a select portion of Mankind, be it Israel or the Church. Matthew 20:28 is another verse to be put into the list of passages in which Christ Himself emphasized the ultimate reconciliation of all people.

Lk. 20:38
ALL HUMANITY LIVES UNTO CHRIST

"For He is not the God of the dead, but of the living; for all live unto him."

Here is another argument for a universal resurrection of all to an eternal blessedness. Jesus says something about the dead and God's relationship to them relative to the living. He seems to make a point that God is not a God of dead people. He is a God of only living souls. Thus, all the dead must live unto Him and not unto sin or the devil. Moreover, what does all relate to in this passage, but that all the dead, as well as the living, live unto Him? It is as if He is saying God will not allow Himself to be a God to dead people, as long as there are the dead. This cannot be. The dead must live and live unto Him. The Bible makes this clear in many other passages, as we shall see.

1 Tim. 2:6
RANSOM FOR THE SAKE OF ALL MEN

"Who gave himself a (corresponding) ransom for (the sake of) ALL [Mankind], to be testified in due time - the witness - 'testimony' in its own seasons or eras."

What this seems to mean is Jesus gave Himself over to pay the ransom or buy (vicariously pay the debt for) ALL humans, and to buy men back from Satan, death and the grave. Jesus gave himself a (corresponding) ransom for (the sake of) ALL [Mankind], to be testified in due time - the witness - 'testimony' in its own seasons or eras. The complete process will be done over many seasonal periods of times ('eons'), or along a path or eras or ages. Every being will believe

this truth, according to God's all-inclusive election plan. Paul teaches that Christ gave himself a ransom "for all," and that He died for all. He tasted death for every man. Jesus came to save sinners, and He died for us when we all were yet sinners, He died for all the ungodly. "We see Jesus... by the grace of God should taste death for every man" (Heb. 2:9); "This is a faithful saying... that Christ Jesus came into the world to save sinners" (1 Tim. 1:15); "For, Christ died for all, then (because) all were dead" (2 Cor. 5:14); "while we (humanity) were yet sinners, Christ died for us." (**Rom. 5:8**); and, "Christ died for the ungodly." (Rom. 5:6). The words and phrases "sinners," "for us," and "for all," refer to "all the ungodly," and include every human being.

What Christ did, in His tasting death "for every man," was to "apply" the atonement to every man, and thus save all sinners.

Matt. 22.29-30 and Lk. 20:34-36, 38

ALL WILL BE ACCOUNTED WORTHY TO OBTAIN – ALL MADE EQUAL TO THE ANGELS

All will become equal to the angels. Jesus said to the Sadducees, "Ye do err, not knowing the Scriptures or the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Lk. further states that, "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die anymore; for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Lk. 20: 34-36). That Jesus teaches the resurrection of all the dead is evident from two considerations. First, the Sadducees questioned him about the resurrection of THE DEAD as a whole, and not of any particular class of people, but of the dead in general. The Lord answers, excluding none, and speaks of THE DEAD in general. Second, He says all who "shall be accounted worthy to obtain that world – the future world – and the resurrection from the dead," etc. I ask, does not Christ uniformly teach that all Mankind will be raised from the dead and exist in the future state? Well, then, as all rise, all will live hereafter. Jesus speaks of a universal resurrection. This conclusion is unavoidable, although we may not know why He used what to us appears to be a qualifying term. The character of reconciled humanity is clearly taught in the following verse. "(Men shall be) like the angels in heaven, equal to the angels of God, and they shall die no more. They shall be the children of God." - [MANFORD]

Lk. 20:38

ALL THE LIVING AND DEAD WILL LIVE

"For He is not the God of the dead, but of the living; for all live unto him."

Here is another argument for a universal resurrection of all to an eternal blessedness. Jesus says something about the dead and God's relationship to them relative to the living. He seems to make a point that God is not a God of dead people. He is a God of only living souls. Thus, all the dead must live unto Him and not unto sin or the Devil. In addition, what does "all" relate to in this passage, but that all the dead, as well as the living, are living unto Him. It is as if He is saying God will not allow Himself to be a God to dead people, as long as there are the dead. This cannot be. The dead must live and live unto Him. The Bible makes this clear in many other passages, as we shall see.

2 Cor. 5:17
ALL RECIPIENTS OF SALVATION, ALL BECOME NEW

"If any man [be] in Christ, [He is] a new creature, old things are passed away, and behold all [things] are become new."

When any man is in (becomes aware of) Christ, (He is) a new (enlightened and regenerated) creation. The old Adamic nature has passed away and behold all have become new. This is the blessed state of all who are, or ever will be, in Christ. They are in possession of the salvation of heaven. Do not forget the promises that all are blessed that die in Adam. They are freed from condemnation as well. "There is no condemnation to them that are in Christ Jesus" (Rom. 8:1). Can proof be more conclusive? All the dead shall be raised "in Christ," as new creatures, and eventually freed from permanent damnation. All the dead are raised, for the purpose of bearing the image of the heavenly: "*So also is the resurrection of the dead (of all who die in Adam). It [the man of flesh] is sown [born without a choice] into corruption, it [the man of flesh that is now dead] is raised into incorruption; it is [was] sown in dishonor, it is [will be] raised in glory; it is [was] sown in weakness, it is [will be] raised in power; it is [was] sown a natural [material, imperfect flesh] body, it is [will be] raised a [new] spiritual body. There is a natural body, and there is a spiritual body. And as we [all humanity] have borne the image of the earthy [the Adamic, imperfect, fleshy body], [even so, equally] we [all Mankind] shall also bare the image of the heavenly [the perfected, incorruptible, spiritual body]*" (I Cor. 15:42-44, 49).

Let it be remembered that the Apostle is here speaking of a universal resurrection of all who die in Adam. There can be no doubt that all men are resurrected, and eventually reconciled.

This act is prominent through the whole of this highly important chapter. A blessed immortality then for all is established beyond all doubt. The writer, in the same chapter, repeats the same soul-inspiring

truth. "*The dead (all who die in Adam) shall be raised incorruptible, and we [all Mankind] shall be changed. For, this corruption [of the entire human race] must put on incorruption, and this mortal [the limited body of man] must put on immortality*" (I Cor. 15: 52, 53).

The Apostle again teaches that the change from earthly to heavenly is to be universal. "Behold, I show you a mystery: [against the traditions of men] We [all Mankind] shall not all sleep, but we [all of humanity] shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and [all] the dead shall be raised incorruptible, and we [all humans] shall be changed" (I Cor. 15: 51, 52). This refers to all Mankind, for the "*resurrection of all the dead, from the foundation of the world to that time, and the change of all the living then upon the earth, shall be the work of a single moment."*

The change, then, is to be universal – the living and the dead are to be changed. But notwithstanding this plain testimony, it is supposed by some there is to be no change after death; that during the countless ages of eternity, all will retain the same characters they possessed when they breathed their last breath and heaved their last sigh in this world – a doctrine at variance with reason, benevolence and the word of God. If it is true, only few will participate in the joys of heaven, for nearly all of humanity live and die, more or less sinful. However, it is not true, because the Bible says all who die in Adam are to be made alive, because they will be raised "in Christ.

Is. 35:10
ALL THE RANSOM RETURN TO GOD

"...and the ransomed of Yahweh shall return, and rejoicing eonian shall be on their head."

"And 'the ransomed' (all Israel and all Gentiles = all Mankind) 'WILL' return, and come to Zion with songs, and everlasting ('age-lasting') joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." - KJV]

GOD'S INTENT WILL BE FULFILLED

As this precious truth becomes more and more accepted in the Christian world, it is creating a stir and provoking opposition. Many warn that this teaching is a false teaching prophesied for the last days. That statement should break every Christian heart. The teaching of limited atonement is actually the one that denies the GOOD NEWS OF GREAT JOY FOR ALL PEOPLE. It is more probable that the false position above is the Last Day's deception—since the Last Days started with Paul's time onwards and He warned us that even then

there was this false gospel - message. Actually, the true prophecy is that the TRUTH will go out and reach to ALL the ends of the Earth, and 'then' the End shall come. This greater Tiding, than what is being promulgated, is necessary, like birth pains if you will, to force the Church to re-evaluate the Scriptural basis for its tradition of everlasting damnation.

We all must ask these questions: Does the message we hear line up with the Word of God as defined in the Greek Scriptures? Does it match His original purpose and intentions for all men? Does it attract or repel the moral witness in each human heart according to the 'light' that every man is born with? There are those with fewer morals than the worst of gutter tramps, which question the traditional taught morality of God. No wonder few want to bow their heads and bend their knees, and confess with their tongues, Jesus Christ Crucified. One would have better evangelical success if they put a sword to everyone's head.

THE LIGHT EVERYONE IS BORN WITH

"There was a man named John who was commissioned by God. This one came as a witness that He might witness concerning the light, that all should believe through it [Christ, the light]... It was the true light which enlightens every human coming into the world" (Jn. 1:6,7,9)

The Greek word autou can mean either it or him. Autou appears in verse 7 as follows: "...that all men should believe through it [autou]," where "it" must mean either "it" [the light] or "him" [John Baptist]. The autou of verse 7 has been handled both ways in different English translations: e.g. "...through him" in the NIV and "...through it" in the Concordant Literal New Testament.

The use of "it" makes more sense. If the Apostle John intended to say that God planned for all men to believe through John the Baptist (him), then God's plan surely failed! However, if autou means "it" [Christ, the light], then it is certainly possible that all people believe through Christ! Furthermore, in verse 9 another word meaning "it" in the expression "it [ēn] was the true light...," confirms the idea that "it" (through whom all will believe, verse 7) is the same as "it" ("Who enlightens the whole world)" in verse 9. Thus, both verses 7 and 9 are both very bold parallel proclamations in which "it" signifies the Lord Jesus Christ. He is the One who causes every person to believe and also the One Who gives light to everybody! John 1:6, 7, and 9 clearly support the salvation of all people. -- [G. HOWE]

There are tens of thousands of believers in our land who embrace this truth and it is expanding throughout the world through books, by word of mouth and by the Internet. You will find believers in this

greater Blessed Hope actively serving Christ in all Christian churches and outside of structured religion as well. It is just a matter of time before we all come out of hiding! Why? Because, almost all believers in Christ wish and hope that God might be truly all powerful, all merciful and all forgiving with inexhaustible and unfailing love for all men. Who in their heart of hearts, could imagine beyond any doubt, that most of the human race is destined to eternal suffering as human tradition has postulated? An eternal hell contradicts God's character, and most reasonable and loving people know it. Only the hard-hearted duped dogmatist keeps up the same old song and dance we hear flowing from the pulpits.

There are hundreds of verses to support this all-atoning character of God. Who is not repulsed by such a horrid doctrine, that God would demand that you must love your grandmother, forgive her evils seventy times seven, while having less love Himself for her, than to cut her off eternally, before her purposed conversion?

Who in their right mind can believe that God would cut off that person and maintain His wrath forever, when, if we had any chance at it, we would wait for almost an eternity on her behalf? Why it is that God is in such a hurry, that He disallows postmortem conversions? What of a baby or young adult who dies too soon? No defense of it satisfies us. It is something we have learned to tolerate and live with. We give it lip service, but inside we block it out of our minds. A teenager hangs himself because He suffered from mental illness, and now He burns in Hell forever – and we are supposed to Love him still, while our good God, who says He loves him too, sits idly by at his never-ending suffering? How can any sane human cope with such a disfigured God? Are you at all able to relate? In this horrible and faith damaging context, what makes you think you will make it, just because you "believe," when there is so much doubt from so many obstacles, pit-falls and contingencies? We are told that the devils believe and tremble - and their fate seems to be the Pit.

If one inquires deeper in privacy into believing people, than in the shallow hypocrisy of the pews, there might be found less hope, faith and security than one can even imagine. What a pathetic consequence of the teaching of never ending damnation.

WORK OF JESUS ONCE FOR ALL
-- (Dr. G.F. HOWE)

Sometimes in Bible study, it is important to get back to the Greek or Hebrew, even if all you are able to do is to study the English transliterations from concordances and language dictionaries. For example, there are three important Greek words used quite often by the writer to the Hebrews. One of them talks about an event going on "to a completion." The other two are often translated "once" or (better yet) "once for all." A study of these three words and their derivations will lead one to a greater appreciation of Christ's gospel and for all the work, God plans to accomplish through Christ's supreme sacrifice.

FIRST, consider the Greek word dieenekes / dihnekeV, which appear only four times in the Bible. All four of these passages are in the book of Hebrews and three of them are in the tenth chapter: (1) 7:3, (2) 10:1, (3) 10:12, and (4) 10:14. In reference 1, dieenekes refers to the Melchizedek priesthood; in the second case it deals with Jewish sacrifices; thirdly, it concerns the sacrifice of Christ; and in the fourth instance, it is also applied to the sacrifice of Christ.

Seeing dieenekes in these various contexts, one wonders what it means in the original language. Strong's Greek Dictionary indicates that dienekes derives from two smaller words: dia/dia (through) and enegko/enegko (carry).

In The Sacred Scriptures (Concordant Publishers), the very literal term "thru-carry" has been used to convey dieenekes into English. "Thru-carry" suggests the "carrying through" or completion of something.

In their Concordant Literal Bible Version (CV), the CV workers used the phrase "to a finality" for dieenekes in all four references. The KJV employs the following words for dieenekes in passages 1-4 respectively: continually, continually, forever, and forever. The NIV

uses forever, endlessly, for all time, and forever. Marshall in his Greek/English interlinear New Testament uses continually for the first and in perpetuity for numbers two through four.

The phrase "to a finality" (or its equivalent "to a completion") applies to three different items. The Melchizedek priesthood goes on to finality in that Melchizedek's life appeared to have (seemed to have) neither beginning nor ending (7:3) and his priesthood appeared to perpetuate itself. We say Melchizedek "appeared to" be without beginning of days or ending of life because it was probably an apparent phenomenon rather than a reality for Melchizedek (unless Melchizedek was an Old Testament appearance of God the Son, as some scholars assert.) Melchizedek's seeming lack of beginning or ending is said by the Hebrews writer to be "*like to the Son of God*" (NIV). This plainly demonstrated that the Son of God never had a beginning and He certainly will not have an ending. As co-eternal with God the Father and the Holy Spirit, the Son has always existed. Those people who reject Christ's deity, teaching that He was created by God the Father in the pre-eonian past, are shown here, and in other Bible passages, to be in error. This would include the Concordant Publishers, whose Bible translation work has been carried out quite carefully, and whose cogent emphasis on Biblical universalism has been helpful. But their belief that God the Father antedated Christ and that the Father created the Son, however, is patently wrong.

This comment here in Hebrews 7:3, that the Son of God had no beginning or ending of days, also demonstrates that there is no need to force such words as *aionios* to mean "eternal" (when, of course, it does not) just in order to ensure that the Bible will somewhere proclaim God's eternality. The Bible does describe God as aionios in various passages, meaning that He controls and works through all ages. But some believers argue that aionios must otherwise mean "eternal" or else there would be no Bible references pointing to His eternality! But the use of aionios regarding God is written instead to show that God is age enduring. There are several other scripture sections, which like Hebrews 7:3 speak of God's eternal character (before and after all ages) without once using *aion*, *aionios*, or *olam*—three words which really never refer to eternity anyway.

Melchizedek's priesthood was perpetual and lasted to the "carrying through" (or to a finality) because it was not subject to the frequent changes of personnel engendered by the death of successive high priests in the order of Levite priests..

In Hebrews 10:1, Jewish sacrifices are said to have gone on to finality, perhaps meaning that they needed to be practiced time and time again, almost ad infinitum. The lasting of these sacrifices to the "completion" may also be speaking of the fact that sacrifices will be

offered in the new temple as part of a redeemed Jewish theocracy during the millennial eon. (Ezekiel 44-46) We are not given elaborate explanations in the Bible regarding why sacrifices will be offered in the Millennial temple but we may speculate that it will be done to focus the attention of redeemed Israel back onto Christ's work—just like the sacrifices before His first advent were intended to prepare them mentally and spiritually for Christ's coming crucifixion on behalf of all Mankind.

In the Hebrews 10:12, and 10:14, it is Christ's sacrifice which is said to go to a completion and this is correct in the sense that nothing more beyond that final sacrifice is needed to fulfill all of God's plan—it is all accomplished or completed in Christ's work.. Verse 12 also touches on total reconciliation by saying that "...this one offered up one sacrifice for sins to a finality..."Ultimately He makes all people holy in a manner that is complete and final.

In verse 13, there is further reference to total reconciliation when it is said that Christ waits for His enemies to be made a footstool for His feet. Incidentally, there is nothing here or elsewhere in scripture to suggest that these enemies will remain His adversaries or that they will persist in the sinful rebellion they once knew.

Nor is there anything to indicate that their being part of His footstool is some form of endless disgrace or punishment. A footstool is, after all, a very functional and comfortable piece of furniture. In Isaiah 66:1, God Himself is quoted using the word "footstool" in a favorable light—"Heaven is my throne and the earth is my footstool." In the Psalms, there are two references to God's footstool as a place where believers worship! When God's enemies become His footstool that is a picture of reconciliation, not judgement.

The KJV and NIV translators routinely used the word "forever" in the dieenekes references. However, a time element (forever) is not being designated but instead dieenekes indicates carrying through or taking something to a completion—to finality. If "forever" were the correct English counterpart, then you would have the Bible saying that Melchizedek's priesthood will be lasting "forever"—something that occurs only in the person of Jesus Christ, the human Melchizedek having long since gone to his rest.

If dieenekes meant, "forever," then the Jewish sacrifices would likewise be going on forever—a foolish idea. They actually were stopped in 70 A.D. and will not be re-instituted until the new temple is completed. We may assume that animal sacrifices will be discontinued during the New Heaven/New Earth age, which will follow the Millennium. And, the Bible tells of no more sacrifices after the ultimate consummation of Corinthians 15:28, when Christ will have abdicated all leadership to the Father and when God will have become

"all in all."

The SECOND Greek word is hapax/apax, which is found 14 times in the New Testament. Eight of these occurrences are in the book of Hebrews, two in Jude, and one each in 2 Corinthians, Philippians, I Thessalonians, and I Peter.

The CV and KJV routinely translated hapax as "once." The NIV translators also rendered it "once: in seven sections of scripture but on four other occasions they wisely used "once for all" in English. The rationale for using "once for all" in certain contexts can be found in its derivation. Strong's Greek Dictionary says that hapax probably derived from hapas/apaV, a Greek word meaning "absolutely all...every one...all (things), every (one), whole." (Strong p. 13) The "once" of hapax therefore might sometimes mean "once for all."

Note how the use of "once for all" in two of the hapax occurrences shows aspects of universal salvation: Hebrews 9:26 But now He has appeared once for all at the end [conjunction] of the ages to do away with SIN by the sacrifice of himself (NIV. I Peter 3:18). For Christ died for SIN once for all - people, the righteous for the unrighteous to bring you [actually means whoever is listening, thus means "us"] to God. In each case the "once for all" appears to imply not only once for all "time" but also once for all "people" - which clearly fits with God's plan to save everyone.

Consider the Universalist implications of hapax even in a passage where it has been translated "once" in all three versions—CV, KJV, and NIV—Hebrews 9:28 so Christ was sacrificed once to take away the sins of many people (NIV). The "many people" here is shown to mean all by a similar usage in Romans 5:19. When it says later, in that same verse, Hebrews 9:28, that He will appear a second time to bring salvation to those who are waiting for him, this refers most likely to the "rapture" when all who were given faith during this life will receive a special salvation (I Timothy 4:19). This special salvation for believers may entail an early resurrection and life for two eons (ages) ahead—the Millennium and the New Heaven/New Earth eon, before the ultimate resurrection of all others.

The THIRD Greek word is ephapax/efapax, which derives from epi and hapax put together, with the "i" dropped out. Epi is a prefix meaning "on" in the sense of "upon" or it can mean "over" as in "over and above." For example, baros/baroV is "to burden" or "weigh down" so that epibareo/ epibareo means, "to burden excessively." Blepo/Blepo means "to look at" or "to pay attention" and epiblepo/epiblepo is "to pay special attention." Epi serves thus to intensify the meaning of whatever word it precedes. Hapax often means "once," as we have seen, and therefore ephapax surely means "once for all" as it is saying ONCE in an emphatic manner—no "ifs,"

"ands," or "buts" about it!

Since ephapax is an emphatic "once for all," the NIV translators did well when they rendered it "once for all" in four of the five passages where it appears. They used "at the same time" for ephapax in I Corinthians 15:6 where Paul said that after the resurrection, Christ appeared to over 500 brethren "at the same time."

The other four Bible texts use ephapax in relation to Christ's sacrifice—Romans 6:10, Hebrews 7:27, Hebrews 9:12, and Hebrews 10:10. In each of these the NIV translators wisely used "once for all" for ephapax in regards to Christ's sacrificial work on the cross. This correctly leaves the word quite open. Since even hapax by itself can mean "once for all," the very least we can do for ephapax in English is to say "once for all" with no limitations attached because it means "over and above once for all"!

In each of the four ephapax verses concerning Christ's work, the CV translated it as "once for all time." This is unfortunate because only in I Corinthians 15:6 is there any idea of "time" explicitly stated—"at the same time." Even in I Corinthians 15:6 there is no span of time involved (as we think of elapsed time) but simply "at one time." Thus, there is no linguistic demand to insert the word "time" into all its other uses, as the CV translators did. Ephapax does not deal exclusively with "time" but is a very comprehensive "once for ALL," where the all is all-inclusive. Does it include all time? Yes. But it involves not only and not exclusively "all time" but all else—especially all people!

Such superabundant universality of ephapax as regards Christ's work seems warranted in each of the other four passages. Read them in the NIV: Romans 6:10. The death He died, [For in that He died] He died to SIN once for all; but the life He lives, He lives to God. Hebrews 7:27...He sacrificed for their [the people's] sins once for all when He offered himself. Hebrews 9:12...but He entered the Most Holy Place once for all by his own blood, having obtained eternal [aionios] redemption. Hebrews 10:10 and by that will we have been made holy through the sacrifice of the body of Jesus Christ once for all.

The Bible repeatedly uses three Greek words (dienekes, hapax, and ephapax), especially in the book of Hebrews, to focus on the comprehensive work of Christ which was done ONCE FOR ALL and TO A COMPLETION. -- [G. HOWE]

2 Cor. 5:19
TOTAL RECONCILIATION OF THE WORLD

"...God was in Christ reconciling THE WORLD [all Mankind] to himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." KJV

"*As that God was in Christ conciliating (the) Cosmos to Himself not accounting to them [the Cosmos of Mankind] the offenses of them and being placed in us the Word of the conciliation*." CLV. For a better interpretive translation, we may justly say that, "*God was in Christ conciliating the whole human race, not crediting condemnation anymore to all humanity as Adam did through his unrighteous act, but placing in us all the Word of this conciliation, vicariously through the one righteous act of Christ*."

This is THE KEY verse demonstrating that Christ reconciled the WORLD of man to Himself; not just part of the World, but ALL of the World, and this was the world of all of Adam's descendants. The verse says clearly that He is not reckoning or accounting to the Cosmos of man (the entire world of humanity), any more offenses, but removing that Adamic curse and the condemnation that followed. This was done by placing in every man the 'Word of the Conciliation.' To those who heard, who hear now and who will believe and understand, He commits this Good News of the Word of ultimate universal reconciliation to be the Evangel to be preached – to those who have not yet heard of this Good news of Glad Tidings.

This reconciliation mentioned here MUST be universal, because it is defined off the Work of Christ in reference to the application of it to the whole Cosmos. The "Word of Conciliation' has been placed in the hearts of humanity by the Work of Christ. The coming into awareness of and the believing in this universal reconciliation (that is already placed in the hearts of all men) is called 'becoming saved'.

Rom. 5:10
RECONCILES HIS ENEMIES

"For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life."

"*For if when we [all Mankind] were enemies, we [Mankind] were reconciled unto God, much more being reconciled, we [Mankind] WILL be saved by His life*." This is a statement of fact of what has been done. There seems to be a slight difference between those "enemies" who are conciliated to God, in that the "Word of Conciliation" has been placed in them even without them knowing it and those "saved" that are conciliated who do know it. It appears that becoming saved is an ongoing process from one generation to the next, from person to person, from this eon to the next eon, from this life to the grave and beyond, all leading towards the conciliation promised, where ALL flesh will see the salvation of God, and when God will be ALL in ALL. Yes, He has atoned for ALL MEN. This is especially (but not exclusively) true and believed by those who now believe, but also

for all those who will believe.

Col. 1:21
RECONCILES THE WICKED

"And you, being once estranged and enemies in comprehension, by wicked acts, yet now He reconciles."

"And you [Mankind] that were sometime alienated and enemies in [your] mind(s) by wicked works, yet now hath He reconciled [Mankind]." A statement of fact of what has been done, whether an individual knows it or not."

Eph. 2:16-17
BRINGS PEACE TO ALL

"…and should be reconciling both in one body to God through the cross, -killing the enmity in it. And coming, He brings the evangel of peace to you, those afar, and peace to those near,"

"And that He WILL reconcile both [Jews and Gentiles] unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to those [Mankind] which were afar off, and to them that were nigh." (KJV)]

Heb. 2:17
COVERS ALL SINS OF ALL PEOPLE

"Whence, He ought, (according) in all things, to be made like the brethren, that He may be becoming a merciful and faithful Chief priest in that which is toward God, (into)to make a propitiatory shelter for the sins of the people."

Christ became "in all things" like the Brethren, or like 'humans' (He became a man) so that He could be our merciful and faithful High priest on behalf of God and His conciliation plan, so as to make a propitiatory ransom 'sacrifice' for the SIN of the Cosmos - all 'the people.' *"…That He (Christ) might be a merciful and faithful high priest, in things (pertaining) to God, to make reconciliation for the sins of the people (all Mankind)*" (KJV). A statement of fact of what has been done for all humans – the Cosmos. Again, 'the people' refers to all humans.

Col. 1:18-23
CHRISTS BLOOD RECONCILES ALL ON EARTH AND IN THE HEAVENS

"And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn (out) from among the dead, that in all He may be becoming

first, (that) for in Him the entire complement delights to dwell, and through Him to reconcile all (into) to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens. And you, being once estranged and enemies in comprehension, (in) by wicked acts, yet now He reconciles (in) by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight, since surely you are persisting in the faith, grounded and settled and are not being removed from [weakening in] the expectation of the evangel which you hear which is being heralded in the entire creation, which is under heaven of which I, Paul, became [the] dispenser."

Limitarians say, that this verse does not teach "impartial salvation" or "universal atonement" for the following reasons. First, they argue that the "blood of the cross," and the "death of Christ" are not divorced (separate) from the subject of human salvation. The "blood" and "death" are to be "obtained" by individuals under certain conditions of faith and belief. This salvation does NOT effectively work outside the volitional acceptance of man. In other words, salvation is not "applied" unless a human chooses it to be.

Even though this seems to be the case with adults, it surely is not the case with infants. In addition, it is possible that there is a great difference in the meanings of "atonement" and "salvation ," where the former apparently is the sole work of Christ applied to us, while the latter is a man's personal realization of this work.

In the former case, atonement is apparently applied to all humans (at birth) to secure (destine) "all Mankind" for the day of reconciliation. The latter "salvation" (experience) is "gained" by individuals at different times throughout the eons, as God provides and each in their due order of His timing, through the preaching of the evangel. They must hear by the preacher, whether it is in this life or after death.

The difference may revolve around the objectives that atonement is applied and secures or fixes the destiny of one for ultimate reconciliation, while salvation - as a human responsibility to believe and have faith, secures and protects one to be immediately with Christ at death, rather than go to eonian Hell.

Secondly, they sat that the "peace" and "reconciliation" mentioned in this verse, do not imply or intimate anything respecting the salvation of "all men in heaven." The "things in heaven, and things in earth," they claim mean the Jews and the Gentiles: [The state of the former is considered a sort of divine or celestial state, while that of the latter is reputed to be merely earthly, without any mixture of spiritual or heavenly good.]

Both these classes of the human family were to be reconciled and

brought into the church of Christ on equal terms.

However, this part of the argument does not make sense, for it is well known with biblical symbolism that the terms “things in earth” and “things in heaven” do signify the Jews and Gentiles and therefore, this does not cause us any problems. For, do not the terms Jews and Gentiles, when combined without distinctions "“in Christ”" refer to “all Mankind”? Anyone with common 'Pauline' sense can see they are a kind of collective phrase, signifying the entire world, or all Mankind!

Finally, their strongest argument is that the object of this reconciliation is clearly conditional: “to present you holy and blameless, and un-re-provable in his sight; if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel.” Limitarians will contend that the only sense in which Christ has effected an “unconditional reconciliation” for the human race, is in removing the obstacles to human salvation. This is affected “through his death” and “through the blood of the cross.”

Yet, they will persist that, this does not directly reconcile the sinner to God, He spirit and gospel would have no purpose as a mission to “offer” this reconciliation for the taking. Thus, though Christ had made reconciliation of all, as above described, the Apostle adds some conditions or prerequisites, such as, “we pray you in Christ's stead, be ye reconciled to God,” showing a plain distinction between that reconciliation by which Christ “opens the way for the sinner's return,” and the “actual, personal reconciliation of the sinner” to God, by yielding to the claims of the gospel.

This sounds all true and good, primarily because we have been drilled with this argument for centuries, and in this case, familiarity does not breed contempt. Here, these Doctors of sophistry do their very best to limit the universality of the passage under consideration, by reference to a contingency or condition in the context. ““And you that sometimes were alienated, and enemies in your mind by wicked works, yet, now He reconciles; if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel.” (Vs. 21-23)

A small amount of discernment will show that the contingency, expressed in the words—” If ye continue in the faith,” etc.—has reference solely to the fact of the Colossians being reconciled “not” at that particular time to the true understanding of the great purpose of God to reconcile all things to himself through Christ, in “the fullness of times.” As to the word “if,” we should say more accurately, that it means “sense” as in “since surely” you are persisting; and as to “moved” or “removed,” we should say, “not being [weakening in, or loose one’s] expectation of the evangel.

Here, whether one weakens or loses one’s expectations does not

change the fact of the imputed gift of righteousness. Assurance of salvation or the weakening within the free will and the actual instillation of regeneration by the work of God, are not the same. Besides, one can be saved and not know about God's ultimate plan.

The King James translates the Greek "eige" as "IF," and this places a false suggestion of a question as to whether one "has it" or "not." The Greek makes no such sense, but rather says in a more positive manner, "sense-surely," because, they ARE persisting in the faith. For, they are mentioned as being "grounded and settled." The tendency to "move away from:" or "lose faith" is not what the verse is saying, as if one can lose salvation. What the Greek says is that they are confirmed "in the faith." It is the "expectation" of what the evangel is promising that can be questioned at times – or "moved away from."

In the Greek it is understood to mean, "not being after [the fact]-stirred" from the expectation of the well message they had heard AND believed in. To suggest that this verse alludes to either "not being saved" or "loosing salvation" is a mistake.

The verse is plainly speaking to those who are already "grounded," but they are being warned about being after the fact "stirred" or influenced away from the hope. It would seem that "faith" and "hope" are two different things. One may have faith, but they may not know to hope in the right evangelical well message!

The phrase 'ALL things', signifies 'ALL intelligent beings'. In the case of the Greek manuscript, where the word "thing" is not present, the word "ALL" covers not only the Universe, but all of humanity. Thus, we may rest from questioning God's universal promise and avoid being "removed" or dissuaded from the true expectation of the evangel – the universal reconciliation of ALL as the Greek text supports.

di	**autou**	**apokatallaxai**	**ta**	**panta**	**eis**	**auton**
"Through	Him	to reconcile	THE	ALL	into	Him"

Rom. 11:15
BRINGS LIFE FROM AMONG THE DEAD

"For if the casting away of them (Israel) [be] *the reconciling the world* [of Mankind], *what* [WILL] *the receiving* [of them back be], *but life* [for all humans] *from the dead'?"*

All of Israel was cast aside for the purpose of "conciliating the whole World." The receiving of them back (for they are part of the conciliation of the World too) will be LIFE raised out from among the dead. Here is the logic, as scripture details: 1.) All the world was lost through what Adam did. 2.) God chose Israel to use as a people and so for purposes of bringing in the Promise to Abraham, God blinded and

cast away Israel. 3.) God send Christ to bring reconciliation to man. The whole World was conciliated in what Christ did. 4.) Israel was blinded so that the Gentile could see. 5.) The Grace Age brings in conciliation to both Jew and Gentile alike, so that eventually God give sight back to Israel. 6.) Israel comes to see the Light and their messiah, and so ALL Israel will be saved. 7.) And so, ALL the Nations, all the Gentiles, all people, all flesh, and all Mankind shall eventually be saved.

Rom. 9:26
THE ADOPTION AS CHILDREN AND HEIRS OF GOD

"And it shall be, in the place where it was declared to them, 'Not My people are you,' "There "they shall be called 'sons of the living God' "

"And it WILL come to pass where [before] it was said, they [all men] are not my people, they WILL then be called 'the children of the living God'."

Hosea 2:23
ALL WILL SAY HE IS GOD

"I WILL have mercy upon her that had not obtained mercy; and I WILL say to them which were not my people, 'Thou art my people'; and they WILL say, 'Thou art my God'." - KJV

2 Cor. 6:18
HE WILL BE FATHER TO ALL HUMANITY

"*...and I shall be to ye Father, and you shall be to me sons and daughter, says the Master* [Lord] ALL-HOLDer [Almighty]."

INTERPRETATION

"I WILL be a father unto them [Mankind], and they [Mankind] WILL be my sons and daughters, saith the Lord Almighty."

The Greek text appears to use the terms "them," "ye" and "the sons and daughters" as references to 'all Mankind', because the Lord (Master) Yahweh is the Almighty or "ALL-HOLDer" ["*pantokratOr*"] of ALL 'things'. The "ALL HOLDER" or 'Holder of ALL' must be the HOLDER or possessor of ALL humans as well, for that which is holding in possession all things, must be holding all men in possession, or He is not the all-holding possessor.

Gal. 4:4-5
CHRIST RECLAIMS ALL UNDER THE LAW

"Now when the full time came, God delegates His Son, (become)

come (out) of a woman, (become) come under law, that He should be reclaiming those under law, that we may be getting the place of a son." [CLV]

["*God sent forth His Son, made of a woman, made under the law, to redeem them [humans] that were under the curse of the law, that we* [Mankind] *might* [WILL] *receive the adoption as sons.*" - KJV with interpretation.]

Gal. 4:5, 7
ALL BECOME SONS OF GOD

"*So that you are no longer [a] slave, but [a] son. [Now] if yet [a] son, also [an] tenant-enjoyer of an allotment of God, through Christ."*

["Wherefore thou art [Mankind is] no more a servant, but a son; and if a son, then an Heir of God through Christ." - KJV]

Eph. 1:5-6
DESIGNATES ALL AS SONS BEFOREHAND

"...in love - designating us beforehand (into)for the place of a son (into)for Him through Christ Jesus; in accord with the delight of His will, (into)for the loud of the glory of His grace, which graces us in the Beloved:"

["Having predestined us [Mankind] to the adoption of children by Jesus Christ to himself, according to the good pleasure of His WILL, to the praise of the perfection of His grace, wherein He hath made us [Mankind] acceptable as 'the Beloved." - JKV]

1 Jn. 3:1
ALL THE OFFSPRING CHILDREN OF GOD

"*Be ye perceiving! What manner of love the Father has given to us, that we may be being called (the) 'offspring-children of God*" (CLV)

"Behold what manner of love the Father hath bestowed upon us [Mankind], that we [Mankind] should be called 'the sons of God!" - KJV]

1 Jn. 3:2
ALL SHALL SEE HIM AS HE IS

"Beloved, now are we children of God, and it was not as yet manifested (any)what we shall be. We are aware that, if He should be manifested, we shall be like Him, (that)for we shall see Him according as He is."

["Beloved, now we [ultimately all Mankind] are 'the sons of God'; now it does not yet seem to appear what we [that Mankind WILL]

shall be (this), but we (many do) know this. For when He WILL appear, we [Mankind] WILL then be like him; for we [all Mankind] WILL see him as He is" - KJV]

Rom. 8:17
ALL GLORIFIED TOGETHER

"*Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be glorified together also.*"

"*If children, then Heirs; Heirs of God, and joint-Heirs with Christ.*" - KJV

Mal. 2:10
GOD THE FATHER AND CREATOR OF ALL

"*Have we [Mankind] not ALL one Father? Hath not one God created us* [Mankind]?"

This is a Key passage that definitely defines the pronouns "we" and "us" as referring to ALL MEN. The 'we' and the 'us' refer to a whole group called MAN, for there cannot be any other group of men with another Creator Father. As to the Devil being the Father of the Jews, this was only a figure of speech referring to the Jews' adoption of Satan as their spiritual and theological father, in the rejection of Christ as their Messiah. As far as creation and thus reconciliation, there in only ONE FATHER of all men.

Gal. 3:28
ALL HUMANS ARE ALL ONE IN CHRIST

All humans are all ONE in Christ

"*...in whom there is no Jew nor yet Greek, there is no slave nor yet free, there is no male and female, for you ALL are one in Christ Jesus.*" - CLV

"There is neither Jew nor Greek; there is neither slave nor free; there is neither male nor female; for all [humans] are ALL one in Christ Jesus."

Many are unaware of this, but one day ALL will see and understand. See above 1 Jn. 3:2]

Gal. 3:29
ALL HEIRS TO ABRAHAM'S PROMISE

"*Now if you are Christ's, consequently you are of Abraham's seed, enjoyers of the allotment according to the promise.*"

["And if ye [be] [if all Mankind be] Christ's, then are ye [ALL] (also) Abraham's seed, and Heirs according to the promise."]

THE SALVATION OF GOD
WE ARE ALL 'BOUND' TO BE SAVED

Acts 4:12
THE SLAVE AND THE FREEMAN

"*And, not is there IN any other, THE salvation: for neither is there (a) different NAME UNDER THE heaven, the one-HAVING-been-GIVEN IN humans, IN WHOM it-IS- BINDING US TO-BE-SAVED*." (Literal Transliteration from the Greek)

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (KJV)

"And there is no(t) salvation in [not] any other one, for neither is there any [different] other name, given under heaven among [humans] men, in which we must be saved." (CLV)

What exactly is it that is IN all men, which binds us all to be coming into salvation? The writer of the Book of Acts says it is a "Name" that has been given (put) into all humans. But, both the AV, the Concordant Literal and other translations, make some slight mistakes in this verse by not rendering it as literal as possible. Rather than relaying the meaning of this "name" as given "IN" or "into" (Greek: "en") men, we are told that this name was planted "among" men, as if to say, salvation lies "outside" the human somewhere in the clouds. In almost all 3315 places it is used in Scripture, it means "IN" and only a few times is it translated "among ." There is no reason to use the alternative "among" in these few passages, when the word "in" is perfectly appropriate. What most all translations have done is relay the wrong message by drafting the verse to suggest that, "there is only one Name that by which one MUST be saved, as opposed to some other name. Otherwise, you cannot be saved." But, this is not the meaning of the verse. It plainly states that, one may think there are

other names, means, and ways in which one “may” obtain salvation, but truly, there is only one Name that has been put INTO men that is binding them to be saved. The verse is talking about divine providence, not speaking of some “offer-gospel ,” or “let's make a deal with God” or a “take it or leave it” option.

The Greek text states clearly that a particular “name” was given (i.e. “put”) INSIDE all humans and that, we are to understand that this “name” is “IN” us ALL, “binding” everyone towards this ONE and ONLY destiny. The Apostle Paul mentions this “binding” (Col. 4:3) as part of “the mystery of Christ” that is only revealed to the Saint. It is what seems to “shackle” each and all humans like prisoners to be “dragged” one by one “TO-BE-SAVED” - without their knowing it (Acts 4:12). “For the slave [non-believer, one not yet free '“in Christ”'] is not aware what his lord is doing.” Conversely, for those who do believe, Jesus has told us, “No longer am I terming you slaves,...(but) I have declared you friends, for all that I hear from My Father I make known to you” (Jn. 15:15). As opposed to the Freeman Saint, who has the Holy Spirit leading him into all truth (Jn. 16:13), and to whom Christ has revealed the Mystery, those Slaves who do not know Him yet do not understand this because they cannot know this mystery of the dragging of all Mankind to salvation. They are still slaves and are not yet made “friends .” It has NOT yet been revealed to them!

This ONE particular name, which is “binding” in all humans seems to be similar to the “light” that every man is born with, the ONE and ONLY TRUE LIGHT, “which is enlightening EVERY man--coming into the world,” according to St. John. “Now, this LIGHT was Christ, the only true LIFE, and LIGHT of men,” for, “In Him was life and this life was the light of men” (Jn. 1:9). “He is the only NAME GIVEN IN MEN by which ALL men are bound To-Be-Saved!” (Jn. 1:4).

There is only ONE NAME and ONE SALVATION, as there is only ONE LIFE and ONE LIGHT - the Son of God, Jesus Christ. This parallels nicely with the same meaning of Christ's resurrection statement: “And I, if I should be exalted out of the earth, shall be drawing all [MEN] to Myself” (Jn. 12:32). One should never think He is not really doing this, but men should know He really is literally “drawing” (helkusO) everyone to Him, being that He has “given” or put [freely] this “binding” IN ALL humans. Apparently, God planted a “binding” principle in every human being since the Ascension and thus now DRAGS ALL Humans (*anthropOs*) towards Christ and to the Restitution of ALL. Christ vouches for this “drawing all” in saying that no one comes to Him, [thinking they are coming on their own accord], but those whom the Father DRAWS - and the Father is drawing ALL, as shall be testified to us in due time. In no “other name”

should a man THINK salvation can be IN, other than "the Son of-the God ," Jesus Christ.

Salvation is not in your personal name, not in another human being or angel, nor even in Mother Mary for that matter. For, "He is the [ONLY] one having been given ," whereby every Human is bound, and being dragged to Him "TO-BE-SAVED ." There is not only no other "Name ," but no other salvation plan to be found. All roads lead to a dead end; all other doors to Heaven have no keys. Of all the many doors of man's religious pathways, there is only ONE path. There is only ONE Word, ONE Lord, One Faith, ONE Baptism, ONE NAME, ONE spirit, and ONE salvation and this salvation has ONE objective: The binding of ALL us humans "TO-BE-SAVED." We might combine these verses as such to get a better understanding of what is being said:

"And there is not in any other Being, other than HIM -- the Son of God, another salvation: For, there is not, under Heaven, another NAME or another LIFE, (which is the true LIGHT, enlightening EVERY human, coming into the World) to be found, other than 'the one –HAVING -been-GIVEN in ALL humans - the Mystery of the Christos IN US ALL - in which it is Binding US ALL to be saved."

What is this "binding" NAME? The Apostle Paul mentions this "binding" (Col.4:3) as that part of the mystery of Christ, now revealed to the Saints, that binds ALL "TO-BE-SAVED" (**Acts 4:12**). It is associated with the mysterious LIGHT (enlightening every man coming into the world), that St. John speaks about; the mysterious faith that eventually brings a clear conscience to all (1Ti.3:9); "the mystery of the Kingdom" (Mk.4:11); "the mystery of God's will" (Eph.1:9); "the mystery of the evangel" (Eph.6:19); the Glad Tidings message "made manifest to His Saints" (Col.1:26); as "the complete word" (Col.1:25); the Christ, who is "the revelation of the mystery once hushed up in times eonian" (Rom.16:25; Eph.3:9b; Eph.3:3); the Savior, who is to be heralded to the ends of the earth toward all men, as the LIGHT that enlightens all men, so as to make known to all people the administration that is dragging them. For the less enlightened, outside in the nations, and for ones trapped in "limited atonement" theories, this "mystery of the Kingdom," "this "mystery of Christ," this mysterious Name binding all Mankind to be becoming saved, is still a "mysterious parable," if not considered a heresy (Mk.4:11).

Jn. 1:12-13
THE BINDING IN US IS A GIFT

"Yet whoever obtained Him, to them He gives the right to become children of God, to those who are believing in His name, who were begotten, not of bloods, neither of the will of the flesh, neither of the

will of a man, but of God."

The "becoming the Children of God" is not of human choice, but of God's will for all men. God encourages prayers for all lost people, because He wills to save them all. This final salvation is predicated on the sacrifice of Christ and on the "will" of God and not on the works of man or on a human freewill "choice." As man is "good news messaged" the glad tidings of the Evangel by the preacher and as He hears this message, (which He cannot otherwise hear), God "empowers" the man or enables him to be convinced.

This is when God removes that stubbornness mentioned in Rom. 11:32. This watering of the "planted seed" in him, at this point, makes him responsible. The hearing of the gospel actually changes the man from the Rom. 11:32 condition "all together in stubbornness" to the new condition of the "destroy(ed) the works of the devil" as mentioned in 1 John 3:8 "that He might have mercy upon all" (Rom. 11:32b); where those who were once stubborn are now new "first fruits creatures" in Christ (James 1:18).

It appears that, to remove the stubbornness factor, God put in ALL MEN, God thus has to be the one to reverse it. Once done, no man may say He did it out of being of any royal family, or from being provoked neither by his flesh nor by some freedom of will. It is though, within the free moral agency of man after this fact of hearing, that He becomes held responsible and not before. From this point, it is just a matter of God's timing and eon that human resistance soon breaks down under the influence of God's "will ." Human resistance is real, but it is ultimately futile. "O LORD, I know that the way of man [is] not in himself: [it is] not in man that walketh to direct his steps" (Jer. 10:23) -- [G. HOWE & MARSHALL].

Rom. 11: 32
GOD BLINDS ALL TO SAVE ALL

"For God locks up all together (into) in stubbornness (inconvincibility), (in order, for the purpose of) that He should be merciful to all."

Every human being born is made "stubborn ," then God makes them un-stubborn.

Paraphrased:

"For, God causes all men together to be locked into a stubbornness (of non-belief), so that He should be seen to be causing the unlocking of all men (into belief), in that He may be seen to be merciful to all men."

All humans are blind and unable to be convinced, but God promises to change and enable them to see and be convinced. Our own

human "will" opposes the truth, because it is in bondage of SIN. God locked up all humans into this inability to be convinced. But He changes this later for all humans in His plan of the Ages. See Heb. 9:26. In English the "should" here means "shall" or "will" and not "ought to." In drafting His great plan of redemption spanning all ages, the triune God decided to consign everyone to unbelief or "unpersuadability," as the scripture4all software translation puts it. In doing so, God put them all into the position of unbelief. Part of His marvelous reasoning for doing this, we are told, is that He might then show His greatness by manifesting mercy to everyone! Believe it, accept it, and praise God!

2 Pet. 2:1
JESUS BUYS "RANSOMS" ALL OR NOTHING

"Yet there came to be false prophets also among the people, as among you also there will be false teachers, who (any) will be smuggling in destructive sects, even disowning the Owner Who buys them, bringing on themselves swift destruction." (CLV)

In a statement on a web site, I found a curious and confusing statement by a Mark Driscoll. In defense of, what He calls "Unlimited, Limited Atonement ," where fantastic phrases, such as "Jesus' death was sufficient to save anyone, and, subjectively, only efficient to save those who repent of their sin and trust in Him," Mr. Driscoll propounds that,

"At first glance, Unlimited and Limited Atonement are in opposition. But, that dilemma is resolved by noting two things. First, the two categories are not mutually exclusive, since Jesus died for the sins of everyone, which means that He also died for the sins of the elect. Second, Jesus' death for all people does not accomplish the same thing as His death for the elect. This point is complicated, but is in fact taught in Scripture (1 Tim. 4:10; 2 Peter 2:1)."

[http://falseteachersexposed.blogspot.com/2009/04/mark-driscolls-heretical-view-of.html]

Mr. Driscoll, references last, 2 Peter 2:1, and then ends the confusion, with more confusion by using an Old Testament argument in support of his heresy. He deceptively concludes that, "perhaps the Old Testament sacrificial system provides the best illustration of this both/and position. The High priest would offer a sacrifice for the sins of the whole nation on the Day of Atonement; this is, in effect, unlimited atonement. Then, each worshiper would repent of their own sins as demonstrated by the giving of their own sacrifices for their sins; this is, in effect, limited atonement."

It is apparent here that Driscoll missed the point, that, the priests' offering covers ALL Israel, as the sacrifice of Christ covers ALL

humanity, to secure the ultimate destiny of every human being. This is called “atonement,” which is the sole work of Christ for the reconciliation of all humanity. Yet, each person's “personal” offering would cover the temporal or immediate consequences of that person's “personal” sins. This must be understood as being sanctimonious, and is our “carrying our own cross daily” in being sanctified. Sanctity means working to be separated from sin and its consequences.

This has NOTHING to do with atonement and our ultimate destiny. It is a difference between what Adam did to us, which only Christ can atone for and reverse, and what we do for ourselves that Christ does not do for us, and that is, repent and change our ways for our own good. This revolves around the bug question of why we would should good at all. Is it for OUR benefit or for God’s benefit? The latter has nothing to do with salvation, but everything to do with sanctification - separating ourselves from the effects of sin. There is no difference in the Old Testament. Truth does not changed to its complete contradicting opposite. However, all of the orthodox Mr. Driscoll's of Christendom would have you believe otherwise, and not different than Rome having you believe that salvation and sanctification are the same. Mr. Driscoll should be a Roman Catholic.

It would be interesting to see what the Driscollites say about these verses. Notice now, the atonement was for “the whole congregation,” the whole house of Israel: “the sin offering... a propitiatory shelter over them before Yahweh” (Lev. 10:17); “and for sin-offerings, to make atonement for Israel, even all the work of the house of our Elohim” (Ne. 10:33*); “a propitiatory shelter about himself… his household and about the whole assembly of Israel” (Lev. 16:17); “and the priests ... make a sin-offering ...to make atonement for all Israel, for, `For all Israel,' said the king, ‘[is] the burnt-offering and the sin-offering’ “* (2 Chron. 29:24).

Wow! The King himself says, that this making a sin offering, and burnt offering by the priest, was to make atonement for ALL ISRAEL. It therefore covers everyone.

The priest did this vicariously to “sheltered” all Israel. It was not just for a few who paid personal tribute, but everybody. “For a multitude of the people, ...Hezekiah prayed for them, saying. `Yahweh, who [is] good, does receive atonement for everyone” (2Ch 30:18). This last verse does not say that, Yahweh, who is good, “only receives the atonement from/for those, who are giving offerings, while denying atonement to all the others who do not.” The Hebrew word for atonement is in the singular, and it is of the priest that Yahweh is accepting. Thus, Yahweh receives ONE sin offering “for everyone .”

Now as to the statement in the title verse, “the Lord that BOUGHT them” does surely indicate that Jesus “did” buy even these

false teachers, heretics, and false prophets. The King James translation says, “But, there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” [Destruction means “ruination” and not annihilation]. When someone buys something, as when the Lord buys him or her, in the past tense, we would say that, “He bought it .” What we are saying is that a person who bought it, gained possession of the item. The item really has no choice as to whether the buyer buys it or not. In this case, Peter is saying that, even though these people deny the very one WHO BOUGHT them, Jesus still “has bought” (past tense) these people with the same price He bought us (past tense), when we were “yet [at that time, unsaved (past tense)] sinners” (Rom. 5:8). The Bible says that Jesus is the Ransom that paid for the SIN of the world.

These peoples were, just as we were at one time, disbelievers with views, feelings, and beliefs opposed to Him. The verse does not say, that Christ “offered” to buy them. There is no application problem here, but with only those who limit Jesus' application of the atonement to some select few, by sophistically using misleading phrases like, “Jesus' death was sufficient to save anyone, and, subjectively, only efficient to save those who repent.”

However, Christ died “for all Mankind” (2 Cor. 5:15). Salvation is a different Greek word from the Greek word for “atonement ,” and it is only the awareness (gained from being regenerated) that the atonement has already been applied. This takes a “preacher,” so that they may hear, for they cannot hear without one (Rom. 10:14). St. Peter is very clear that these people were DENYING the Lord, who surely did buy them, and consequently, by denying the Lord, they were denying that He bought them or anyone. They do not believe they have been bought with a price, nor do they believe in the one who did the buying. They were probably atheists or Jews, who were still teaching false interpretations of the prophecies. Traditional theology commits this same error in denying that Jesus BOUGHT these false teachers, as He bought us, by denying that He bought anything at all. Traditionalists, though they do not deny the buyer, seem to say, that the buyer did not buy all, in the sense of taking possession. Yet, Jesus “took captive those in captivity” (Eph. 4:8), before any had a belief in the matter. The verse says, that Jesus did BUY them as He bought ALL Mankind away from the Devil and took possession of them as He took possession of us BEFORE we ever believed.

The atonement was applied to them just as well as “us” (who are aware of it - i.e. saved). If St. Peter wanted to relay the message that these people are denying a God who is “offering” to apply some

atonement, to buy them at a later date (after some contractual or covenant agreement), then He would have said, that the false teachers were "denying the Lord that is offering to buy them, [but cannot, because they do not believe, yet]." The question every person must ask is this:

Did Jesus pay a ransom price for anyone, buy everyone, and take possession of everyone, before anyone ever believed in such an unbelievable thing. To answer this, we must ask, whether Jesus actually BOUGHT (with a price) the world of SIN, and all the liars, cheats, cons, thieves, murderers, prostitutes, and other sinners in it. If He did do such a thing, and "took possession" of them (after He paid-up), then He surely BOUGHT these false prophets and teachers, as He bought us believers. If not, He purchased nothing and gained nothing. It is as if traditionalists are saying that Jesus PAID a price and got nothing - the Devil grabbed the funds, and split with both the payment as well as the product.

Titus 2.11
SALVATION APPEARED TO ALL MEN

This verse can be translated two different ways: "For the grace of God that brings salvation has appeared to all men." (NIV) or, "For the saving grace of God has appeared unto all men."

Either way, this verse says that the grace of God is going to appear to all humans, not just for some few elect. The word "appear" is *epiphaino* meaning "to shine upon" or to "become known" (Strong's Greek Dictionary of the New Testament, p. 32). *Epiphaino* does not simply designate a quick peek at God's grace, but it speaks instead of a full exposure. A full exposure of grace for all humans fits very well with God's plan to become the "Savior of all Mankind" (I Timothy 4:11). This appearing "to ALL MEN" starts with the birth of Christ, Christ drawing ("dragging") all men towards Him throughout the ages and finishing with Him culminating ALL and becoming heir to ALL in the great reconciliation at the end of time. Jesus appeared to the world by being born, appeared to His people, picked 12, then 70, then sent them out to the "ends of the earth," eventually, to lead "all men" to see Him as He is, and be reconciled.

The NASB and the NIV translators both said that the grace of God would bring salvation to all men. Such phraseology might cause English readers to imagine wrongly that the salvation or the redeeming quality is merely "brought" to people—confronting them with a "take it or leave it" option. Such an idea is not supported by the Greek text. In their Greek Dictionary, Goodrick and Kohlenberger designated the "brings" of Titus 2:11 with the Symbol "NIG" which means "not in the Greek!" Rejoice, because the inescapable conclusion of this passage

and many other Bible verses is that God will ultimately reconcile all people by Christ's very victorious sacrifice! -- [HOWE]

Rom. 11:25, 26a - 32
ALL ISRAEL WILL BE SAVED

"And so will all Israel be saved"

These seven words are meaningful in their magnitude. If God meant that all Jews alive, at a particular time in the future (excluding all other Jews in other time periods), shall be saved, He would have clarified it. If He had wanted to communicate that all Israel shall have a "chance" to receive Christ, He would have phrased it in that manner. If God intended Paul to say anything more or less than what these seven words plainly state, He would have had Paul state it so. Is it possible that God is going to save every Israelite at once? In other words, is He going to save all living Jews, all Jews of the future, and all Jews that are dead?

Rom. 11:25-32
ALL GENTILES WILL BE SAVED

The Apostle Paul taught the final salvation of the whole mass of both Jews and Gentiles!

"*For I would not, brethren (Gentiles), that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part [not total blindness] is happened to Israel, until [here is a limitation of it] the fullness of the Gentiles be come in. Therefore, all Israel will be saved, as it is written, 'there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.' As concerning the gospel, they (the Jews) are enemies for your (the Gentiles) sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance [that is, God never repents of his gifts or calling]. For as ye (the Gentiles) in times past have not believed God, yet have now obtained mercy through their (the Jews) unbelief; even so have these (the Jews) also now not believed, that through your mercy they may also obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all.*"

This last verse teaches that the mercy of God towards the Jews will extend as far as their unbelief has extended. We know not how any man of ordinary understanding can read the 11th chapter of Romans and not see that the evident design of the apostle was to teach the eventual salvation of both Jews and Gentiles.

Numbers 16:22 and 27:16
God of all human spirits

"Then they fell on their faces and said: El, Elohim of the spirits for all flesh, as for the one man, He is sinning; but shall you be wrathful over the whole congregation?"

Exclamatory references to the Lord in the book of Numbers reveal that the spirits of all humans are God's property. See also the following in which He is to be the God of every person.

Num. 27:16

"May Yahweh Elohim of the spirits for all flesh give supervision over the congregation to a man."

Num. 27:17

"Who may go forth before them and enter before them, and who may bring them forth and bring them in so that the congregation of Yahweh shall not become like a flock for which there is no shepherd."

Job 12:10

"In whose hand is every living soul; and the spirit in all flesh of man."

Eph. 4:6
God - over all and through all and in all

*"One God and Father of all, *who is over all and through all and in all."*

Eph. 4:8

"Wherefore He is saying, Ascending on high, He captures captivity and gives gifts to Mankind."

Jn. 11:49-52
GATHERS ALL MEN INTO ONE

"But a certain one of them named Caiaphas, being high priest of that year, said to them, 'You do not know anything, nor are you considering that it is expedient for us that one man should die for the people and not all the nation perish.' He did not say this from himself, but being high priest of that year, He prophesied that Jesus was about to die for the nation, and not for the nation only, but also [for] the children of God having been scattered, that He might gather [them] into one."

Caiaphas did not realize what a bold prophet God was making of him! The prophecy was about the death of Christ for the nation of

Israel so that none of them would perish. There were no exclusions about the living versus the dead, about past, present, or future. In Romans 11:26 Paul also wrote that all Israel would be saved.

Another prophecy concerning greater coverage from Christ's death is revealed to John the Apostle. To the prophecy of Caiaphas, John the writer added that Jesus died to draw into one all the "scattered children of God," which undoubtedly included individuals who believed during the church age, and are called "the Sons of God" by Paul in Romans 8 verses 19-21. However, John 11:32 is much like Ephesians 1:10 where Paul said God would head up "all" in Christ, both in the heavens and on the earth! Thus, every human being was included in the phrase "the children of God" because all people are His through the act of creation. In the parable of the lost sheep, Christ said that God is not willing (planning or purposing) that "one of the little ones" (people He created) should perish. Therefore, the "substitutionary death and atonement" of Christ is not limited to "the Children of God" but will finally apply to every lost sheep. In addition, here John wrote that Christ's sacrifice would apply to all people. - [G. HOWE]

Is. 26:9
HUMAN COSMOS LEARNS RIGHTEOUSNESS

"For when your judgments [come] upon the earth, the inhabitants of the world learn righteousness."

Truly, God's judgments have an educative and remedial effect in which everybody will learn righteousness. Under God's judgments, the world learns righteousness because His chastening is not merely punitive but is likewise corrective, remedial, and restorative. - [G. HOWE]

Acts 10.10-16, Rom. 11.36, Jn. 12.32
ALL DRAWN INTO HEAVEN

Peter was instructed in a vision, that all Mankind came from heaven; that they are, while on earth, protected by heavenly power; and that they "all will be drawn up again into heaven" (Acts 10:10-16). The same truth is taught by Paul, when He says, "For of him (God), and through him, and to him, are all things" (Rom. 11:36). "Then shall the dust return to the earth as it was; but the spirit shall return unto God who gave it" (Eccl. 12:7).

From these three passages we learn, that Mankind is of divine origin; is while on earth under divine protection; and will return to that great and good being who created and sustains them, when they leave this world. Jesus said, "If I be lifted up from the earth, I will draw all men unto me" (Jn. 12:32). Jesus reproved the Pharisees for shutting up

the kingdom of heaven against men: "Woe unto you, Scribes, Pharisees, and hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, nor suffer ye them that are entering to go in" (Matt. 23:13).

They were never guilty of shutting up the kingdom of hell – they were perfectly willing that it should be kept open, and that many should go in there; but the door of the kingdom of heaven they endeavored to close against all who did not think and do as they did. How many there are at this day just like the Scribes and Pharisees of old! They open hell and shut heaven to most of Mankind. If Jesus were on earth, He would say to them, "Woe unto you!" as He did unto their ancient brethren. Remember, elsewhere Christ said to His disciples: "Beware of the doctrine of the Scribes and Pharisees." Jesus labored, preached, suffered, died, rose from the dead, and ascended on high, that all might enter His kingdom; and we are informed that "He shall see of the travail of his soul, and be satisfied." TRULY, ALL are drawn back to heaven. All, then, will finally enter the kingdom of heaven.

THE CHOSEN ONES EVENTUALLY MEAN ALL MANKIND

2 Tim. 2:10
THE CHOSEN ONES = ALL MANKIND

"For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory." - (NASV)

"Therefore I endure all things for the elect's sakes that they may also obtain the salvation which is in Christ Jesus with eternal glory." (KJV)

LITERAL CORRECTED TRANSLATION

dia touto panta hupomenO dia tous eklektous
THRU this ALL I-AM-ENDURING because-of THE chosen-ones
hina kai autoi sOtErais tuchOsin
THAT AND they salvation may-be-happening-upon
tEs en christO iEsou meta doxEs aiOniou
the in Christ Jesus with glory eonian
(age-lasting)

LITERAL TRANSLATION:

"Therefore I am enduring all because of those who are chosen, that they' also may be happening upon the salvation which is in Christ

Jesus with glory eonian" (CLV).

Most translators seem to use the translation "for the sake of those who are chosen" or "for the elect's sake" to infer some limitation in the numbers of the chosen. However, the Greek does not imply this. There are NO Greek words in this passage for "those," "who," "are," [i.e. "hoi, (no Greek word for "who" or "are")]. The above verse says that Paul endures all things for the sake of other "chosen" humans so that they may (also- future) be happening upon ["may be obtaining"] the salvation, which resides in Christ.

The Greek appears to show us that ALL men are chosen to be "'in Christ'", for this is where salvation is resident, and like Paul, we are to be enduring all things for "the chosen-ones" sake, in that they may also come to have this knowledge of the Good News of God, in their due order of time. Otherwise, why should Paul endure anything for chosen people that are already saved (enlightened), if they already know God and are aware of it?

What should we make of such language as "that they also may obtain (future tense?) salvation" in the context of an effort on Paul's part to endure all their negative resistance? Therefore, Paul is NOT taking about the "especially those that believe" chosen people, but the "all Mankind" that are not yet believing, "chosen people." Now, it seems to be the duty of the ministering Preacher to help these unaware chosen people to "obtain the salvation," which obviously they do not have yet.

This is very interesting and may well explain how some hard verses synchronize with their seemingly contradictory opposites. For instance, we may say, that though "the many are called" [i.e. all Mankind], and only a few are "chosen," this does not necessarily mean that the others are not to be fully drawn in at some future date. This would suggest that the above expression "the chosen-ones" is a general reference to all Mankind, which has been misunderstood by most and would include both the "especially those that are believing" and those that are not yet believing. As it is in racial Israel's case, it must also be true for non-Israelites, where many of the "chosen people" died not believing "yet," as in the case of those whom Christ prayed for on the Cross.

Obviously, God promises us that all the Gentiles will be saved, just as He promises us that all Israelites will be saved. Thus, the usage of the phrase "the chosen" in this verse is another synonym for "all Mankind." From the above, we may gather that humanity does have natural freedom to resist God's general grace. Thus, humans are held responsible to some extent. They will die and even go into judgement, but surely, men are not gifted with ever-lasting resistance to God's absolute "drawing all" power. This contradicts His ultimate plan of the

universal reconciliation of humanity and creation. This would nullify the promise of the salvation of all Israel, lesson the blessings upon all others, and reduce Christ's prayer for the forgiveness of those that nailed him to the Cross to an empty vain wish.

Rom. 6:23
THE GRACIOUS GIFT OF GOD TO ALL

"For the wages of SIN [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord." - KJV

"For the 'ration' of SIN is death, yet the gracious gift of God is life eonian, in Christ Jesus our Lord." - CLV

In Romans 6:23 Paul says life is "the gracious gift of God" in Christ Jesus. At first sight, the reader might think that this free gift is limited to those who are only "in Christ Jesus." But, this is ridiculous when one asks how a person becomes "in Christ Jesus" without it to begin with? Apparently, when we look at this verse in context of all other kindred passages, we see that it is "in Christ Jesus" that this gift comes upon or INTO all men. In Romans 5:18 we have our answer. God put all men in the hands of Christ's atoning Work for Him to "draw all" unto Himself. Consequently, then, as it was through one man's offense that death came upon all humans, even so (equally so), in Christ the free gift of grace came INTO all Mankind INTO the justification of life. The King James Version translation uses the word "upon," while the Concordant Literal Version uses "into." No matter that, this gift came to ALL equally, and without discrimination.

Rom. 5:18
"eis" = INTO

"...even so, by the righteousness of one [the free gift came] upon ALL men, unto justification of life." - KJV.

"Consequently, then, as it was through one offense [an imposition without a choice] INTO all Mankind INTO for condemnation, thus it is through one just award [the free gift of grace came] INTO all Mankind INTO life's justifying" - (CLV with added interpretations).

By 1st ADAM (cause)	By 2nd Adam CHRIST (reversed)
through one offense	through one just award
upon all Mankind 100%	upon all Mankind 100%
imposed condemnation,	imputed reconciliation, no choice
no choice 100%	100%

Eph. 2:8, 9
A FREE GIFT AND NOT MERITED

"For by grace are ye saved through faith, and that not of yourselves: [it is] the gift of God: Not of works, least any man should boast."

"By grace is humanity saved, through faith [now in the Grace Age Eon', and later by seeing' in the last future Eon to come]; it is the gift of God and not of [human] merits, lest anyone should boast" - (CLV with interpretations).

Titus 3:5-7
NOT BY WORKS

"Not by works of righteousness which we [humans] have done, but according to His [gift of] mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which He shed on us abundantly through Jesus Christ our Savior; That being justified by His [gift of] grace, we should be made heirs according to the hope of eternal life."

"not for [by good] works [rituals, penances] which are wrought in righteousness which we [humans] do [imperfectly], but according to His mercy, He saves us [humanity], through the bath of renascence and renewal of holy spirit, which He pours out on us [all Mankind] richly through Jesus Christ, our [humanity's] Savior, that, being justified in that One's grace, we [humans] may be becoming enjoyers, in expectation, of the allotment of life eonian." (CLV with Interpretations)

His planned and "willed" purpose to restore all, established before the ages began, is not contingent on our works, whims or fancies nor our choosing or rejecting. It is not by our works of righteousness, doing what we think is good to gain God's favor, but it is according to His gracious gift of mercy that He saves us (the entire world; i.e. especially, but not exclusively of those who are believing).

Verse 6 tells us this "saving us" is done by God pouring out His spirit on "us." The "US" here is not in reference to some limited special interest group, but is a direct reference to all Mankind, Other verses clarify this and tell us God pours out His spirit on ALL flesh or all Mankind! "And it comes afterwards, I shall pour out My spirit on all flesh; and your sons and your daughters shall prophesy, your elders shall dream dreams, your chosen ones shall see visions"""" (Joel 2:28). This is quoted in the Book of Acts: "it shall be in the last days," (God is saying) "I shall be pouring out from My *spirit on all (every) flesh. And your sons and your daughters shall prophesy, and your *youths visions shall be seeing, and your elders dreams shall be dreaming"""" (Acts 2:17).

Logic dictates, that if He is pouring out His spirit on ALL flesh, which He says is being done, then He MUST necessarily be saving all

flesh. Surely this is supported by St. Luke when He states, "ALL FLESH shall see the salvation of God." (Chapter 3, verse 6.) The phrase "all flesh" is thus another synonym for "all Mankind." Thus, this "free gracious gift of God" has come "INTO all Mankind" without discrimination. Thus, according to the time and eon of God's choosing, each and every man will bend his knees and bow his head, and confess with his tongue that Jesus Christ is Lord.

THE SERPENT AND THE CROSS

Jn. 3:14-15

A STATEMENT OF FACT

"And, according as Moses exalts the serpent in the wilderness, thus must the Son of Mankind be exalted, that everyone believing on Him should not be perishing, but may be having life eonian."

In the above passage, we see that as the Serpent was to the people of Israel, even so, likewise, Christ is to all Mankind. If we consult Numbers 21:5-9, especially verses 8- 9, it will be seen that a typological comparison is being made.

8. "Yahweh said to Moses: Make for yourself a burning serpent and place it on a banner pole; and it will come to be that anyone bitten, when He sees it, will live.

9. "Moses made a serpent of copper and placed it on the banner pole, and it came to be that if a serpent had bitten anyone, when He looked to the copper serpent He lived."

Comparing these verses, according to St. John's typology between Moses Serpent and Jesus Christ, we will see that this is an Old Testament definition of the unlimited atonement of Christ on the Cross. The serpent of Moses, just as Jesus is, was very much available to whoever turned and looked upon it! No one was to be excluded or blacklisted. All were welcome to look upon the healing. In the New Testament and at the end of all judgments, ALL Mankind will look upon Him, thus all shall come to believe.

As Moses "lifted up" his "fiery serpent," and set it upon a pole; and it came to pass, that anyone and "everyone" that was bitten, WHEN HE LOOKETH UPON IT, SHALL LIVE so, likewise, as "God so loved the World, that He gave His only begotten Son, (and sacrificed Him upon a pole), that whoever - anyone and everyone--that is bitten by the SIN NATURE, when He looks also, and calls upon Him, SHALL LIVE." In addition, scripture says very clearly that all

eyes will look upon Him and SEE Him (Rev. 1:7).

This was directed towards ALL MEN -- every man, woman, and child ever born of Adam's race. As the SERPENT was to the WHOLE HOUSE OF ISRAEL, even so, CHRIST is to ALL THE HUMAN RACE. Today, the entire WORLD of Mankind is affected by SIN. In both cases, it was necessary that there be no limiting barrier, no discrimination, and no favoritism. As anyone could be bitten - and they all were being bitten, so ALL were to have access to the cure.

The "serpent of brass" (Numbers 21:9) was a picture of the very thing that had bitten the people, namely the "fiery serpents" (v. 6). The whole House of Israel was plagued with the bite of the burning Serpents. This illustration speaks of SIN, which is biting all Mankind like a viper. It is a 100% all-inclusive, "being applied to all" illustration because "all sinned [been bitten by SIN - the Serpent] and are wanting~ of the glory of *God. Being justified~ gratuitously in His *grace, through the deliverance *which is in Christ Jesus" (Rom. 3:23-24).

So, what is the message of the brazen serpent for us today? Apparently, looking to this serpent on the pole brought life, healing, and deliverance to any, and all those Israelites who availed themselves of this healing by God.

How many people in the wilderness were there who were provided with this physical healing from death?

The answer is 100%, for if a serpent had bitten anyone, when He looked to the copper serpent He lived. This Serpent, which was provided for the people, was to be without discrimination! Therefore, there was LIFE to be given for just a simple LOOK at this brazen serpent on the pole for anyone and everyone. The analogy for Christ's work on the Cross, as mentioned in John 3:15, resides in the usage of the words, "AS MOSES LIFTED UP THE SERPENT, EVEN SO, MUST THE SON OF MAN BE LIFTED UP." Thus, there is LIFE to be given for just a simple LOOK at this Crucified Christ for anyone and everyone.

Now, just how many WILL look upon this Brazen Serpent? There would be very few who would not turn to an antidote if bitten by a deadly snake! However, no matter, whether man chooses or does not choose, what God says about how many will look upon the serpent is what matters. Apparently, even those who do NOT want the antidote will be constrained to LOOK!

"Behold, He cometh with clouds; and every eye shall see him, and they [also] which pierced him: and all kindred of the earth shall wail because of him. Even so, Amen" (Rev. 1:7).

ALL humans are born into this world full of potential sin and are vulnerable by nature prone to transgressing the law. The innocent baby

is eventually drawn into sinning as he matures into adulthood, for there is no Tree of Life to stop him. So, rather than be drawn toward righteousness, he quickly falls into sin. And without such a Tree of Life to stop and change him, he cannot help but become a sinner. In the absence of the tree of Life, the human has no choice but to fall. Thus, without a choice on our part, Christ was "LIFTED UP" obtaining atonement for all the SIN of the World. Scripture makes it plain that Christ died for all Mankind literally and effectively on the cross.

To compensate this deficiency, all humans (sinners) are being DRAWN toward Christ and toward redemption: "And I, if I should be exalted out of the earth, shall be drawing [helkusO] all [pantas] to Myself" (Jn. 12:32) to accept, believe, and receive HIM (John 1:12) ["as-many-as GOT Him, He-gives to-them"] as their Savior. They are being drawn away from SIN towards an age-enduring LIFE throughout the eons and beyond (John 3:16). This "*as-many-as GOT-HIM*" means all Mankind eventually, for all have "got Him" by imputation, as a gift from God.

In the wilderness, there was a universal and unlimited providence established by God for those who were bitten by a snake; even so, today, there is a universal and unlimited providence established by God, through Christ, for all those poisoned by sin or bitten by the old Serpent. For as ONE MAN brought us ALL into sin, so ONE MAN (Christ) brings us ALL ultimately towards the antidote and restitution. He is "taking-away" throughout the ages, "THE SIN OF THE WORLD." This means all SIN without exception.

God's process of applying the atonement to all Mankind will culminate eventually and ultimately in the restitution of all, for St. Luke points out this all-inclusive, universal, and eventually effectual "atonement" in his declaration: "ALL FLESH SHALL [i.e. WILL] SEE THE SALVATION OF GOD" (Lk. 3:6). This is another key verse that defines for us the full meaning and understanding of John's "everyone" and "anyone" as being "all Mankind." The statement of St. Luke is a failsafe security against any limiting theories about the atoning work of Christ. Ultimately, Christ's work is inclusive of either all Mankind or no one at all. He either "draws all" to be receiving this gift or He is drawing none! Ultimately, it is all or nothing. In other words, He is both literally "taking-away" ALL the sin of the World [of Mankind] or the verse has no practical application and never will. It is either all or nothing. It is either everyone or no one.

GOD PREPARES SALVATION FOR ALL MEN

Luke 2:30-31
Salvation of all peoples

"Thy salvation, Which Thou dost make ready suiting the face of all the peoples," - (CLV). The KJV says, "all people."

Luke 24:47
Pardon of all SIN

"...the pardon of sins, to all the nations (Gentiles), beginning from Jerusalem."

Ps. 98:2
To all nations made known

"Made known His salvation; to the eyes of the nations He has revealed."

Acts 28:28
All nations will hear

"Let it be known to you then, that to [ALL] the nations (Gentiles) was dispatched this salvation of God, AND THEY WILL HEAR."

Rev. 14:6
To all people

"...evangel...to every nation and tribe and language and people."

GLAD TIDINGS TO ALL FLESH

Ps. 136:25
Salvation of ALL Flesh

"Who is giving (salvation) to all flesh, for His benignity is eonian."

Ps. 99:8.
Mercy makes wrath short lived

"You have been a God carrying them and One bringing vengeance on their deeds."

This verse covers God's mercy and judgment in one brief sentence. He Who brings judgment on people for their evil deeds is also the One Who carries them, bears them up, and ultimately forgives their sins. Although aimed at Israel, Psalm 99:8 spills over to all Mankind. This is vouched for in Psalm 136:25 where God gives salvation to all flesh, for not only is His benignity eonian or age-lasting, but His wrath is

short lived as well.

Is. 49:6, 52:10
Salvation to all the earth
"Salvation unto the ends of the earth."

Is. 52:10
"All the nations…all the limits of the earth see the salvation of our Elohim."

Mk. 16:15
Evangel to all creation
"The evangel to (ALL) the entire creation."

Jn. 17:2
Authority over all flesh
"Given Him authority over ALL FLESH, that everything which Thou hast given to Him, He should be giving it to them, even life Eonian."

Ac. 2:17
"God is saying… I shall pour out my spirit on (every) ALL FLESH."

Luke 3:6, Is. 40:5
All flesh sees salvation
"Every ravine shall be filled, every mountain and hill shall be made low, the crooked shall be straight, the rough (places) into smooth roads, and all flesh shall see the salvation of God."

Is. 40:5
"And revealed is the glory of Yahweh and ALL FLESH sees the salvation of Elohim." (CLV)

Another way of translating this is, "And the glory of the Lord will be revealed, and all Mankind will see it together.' Isaiah told us that it is God's glory, which will be revealed. The Isaiah 40:5 passage was quoted in Luke 3:6 such that not God's glory but His salvation will be seen by everybody; as it says, "and ALL FLESH (all the human race) WILL see the salvation of God." This is not a case of "take a quick look you lost sinners, and then go to hell forever!" Instead, it is "seeing" in the sense of "seeing is believing." Maybe Luke's quotation of Isaiah was not really a "revision." Perhaps the "glory" of God

always includes and involves His saving of lost humanity. Is. 40:5 indicated that all people (with no exceptions) would see the glory of the Lord. There will be no individual isolated from God at that moment, no one locked out forever in torment. This prophecy was quoted and applied to the Lord Jesus in Luke 3:6 with a change given to Luke showing that all Mankind will also see the salvation of the Lord. -- [G. HOWE]

ALL FAMILIES BLESSED IN ABRAHAM

Gen. 12:3
All blessed in Abraham

"I shall bless those that bless you and the one disesteeming you I shall curse. In you all the families of the earth are blessed."

God made this pledge to Abraham and in Genesis 22:18 Abraham is further informed "…all the nations of the earth will bless themselves in thy seed." The phrase "in thy seed" focused fulfillment of the covenant directly on Jesus Christ, Who is "the seed of Abraham." The vow made to Abraham is repeated several times throughout the Bible, as in Galatians 3:8 and Acts 3:25. It forges a firm pledge without limitations in time or space. Since it concerns all families on earth, it encompasses every individual; each person will ultimately become blessed (happy). It has all been FULFILLED through Christ's crucifixion (John 12:32). -- [G. HOWE]

Ps. 22:27-29
All ends of earth returns to God

"All the ends of the earth will remember and they will return to the Lord. All the families of the nations will worship before you. For the kingdom is the Lord's and He is the One ruling the nations. All the prosperous ones of the earth will feast and kneel before Him. All they that go down to the dust will bow before Him, the soul of him that had not stayed alive."

In one glorious event, all humanity will turn to God in worship. The living people will feast and bow before Him. Even those who have died "gone down to the dust" will acclaim Him. The magnanimity and clarity of Psalm 22:27-29 are unrivaled in the entire Bible. No one should contradict or doubt these words or those in Isaiah 55:11. This feast of total reconciliation is also covered in Isaiah 25:6-8. -- [G. HOWE]

Is. 25:6-8
Removes the reproach from all people

"...and Yahweh of Hosts makes, on the mountain, for all the people, this banquet of oils, [this] feast of wine dregs, of fat things with marrow, and of filtered wine dregs. And in the mountain, He swallows up the face of the shroud, the one covering all people, and the veil blanketing over all the gentile nations. He swallows up death permanently and the Lord God wipes away every tear from all faces and the reproach of His people He will take away from all of the earth; the Lord has spoken."

As if permanently swallowing up death were not enough, the Lord promises to make a reconciliation banquet of the finest foods! The Hebrew word "goy" shows that Isaiah 25:6-8 applies to all gentile nations - "for all the people." God will personally wipe away every tear from all human faces, and remove the - "the shroud covering all people." He will entirely remove the reproach that has hovered over Israel. The above verse talks of all human beings both Israel and the Gentiles: "the veil blanketing all gentiles... shroud over all people...tears of all faces...of all the earth." It has to be true for the Lord said it! Come, rejoice, look past your blinders, and forget the horrendous idea that most of the earth's population will reside forever in "eternal death."

Consider now, there is no difference between Jew and Greek, and The Apostle Paul defines Israel now as all believers - the Body of Christ. All Israel is an anachronism for all Mankind. Isaiah 25:6-8 is God's word "*that goeth forth out of His mouth: it shall not return unto Him void, but it shall accomplish that which He pleases (promised), and it shall prosper [in the thing, the drawing of all toward Christ - "universal reconciliation"] whereto He sent it*" (Is. 55:11).

Ps. 86:9
All nations and people glorify God

"*All of the nations which You have made will come and worship before You, my Lord, and they will glorify Your Name*."

Every person from every nation will come [because all are being DRAGGED by Christ!] in true worship before God. They will bow before Him to glorify His Name, as in Philippians 2:10-11 and in Revelation 5:13. Some will be Christian believers, whom God regenerated during this age through missionaries. However, there will also be the rest of Mankind who come to worship God for the first time. The unbeliever and the non-believer will understand. There will be no more questions. All will bow, confess, believe, worship, and praise Him.

Titus 2:11
Saving grace to all humans

"The saving grace of God made its advent to ALL HUMANITY."

This verse teaches that the grace of God brings salvation to all men. Adam Clarke says on this text, "It cannot be said, except in a very refined and spiritual sense, that this Gospel had then appeared to all men; but it may be well said that it brought salvation to all men; this is its design, and it was to taste death for every man that Christ came into the world." He adds, "As the light and heat of the sun are denied to no nation nor individual, so the grace of the Lord Jesus also shines out upon all; and God designs that all Mankind shall be as equally benefited by it in reference to their souls, as they are in respect to their bodies by the sun that shines in the firmament of heaven." In the margin of our large Bibles, this text reads thus, "The grace of God which brings salvation to all men hath appeared." The Concordant Literal translation in the "scripture4all.org" interlinear analyzer reads: "made-its-advent for THE grace OF-THE God THE Saving to-ALL *anthrOpois* (humans)." If we break this translation down into component phrases or short statements, we get the following list:

1. made-its-advent
2. for the grace of God
3. the saving
4. to all humans

What is it that appeared or made its advent to all humans? The answer is "the saving grace of God." Now, to whom is this "saving grace" given to? The answer is, without discrimination, "to all humans." The only question left is whether this saving grace is an "offer to be had" or "is an effective grace applied" to all humans.

If we remove the phrase "the saving," which is an active term, we might rightly assume the verse is suggesting an offer. For instance: "The grace of God just appeared to all humans." Of course, we see that this is saying that Christ (God's grace) just "appeared" to all humans and He is not applied to all humans. In other words, Christ is not taking away all SIN. But, since the verse says "the saving" - an active term implying "application"- we are more than just in saying that the grace of God IS SAVING those which it came and appeared to. Christ said He would "draw all men toward Himself," so the writer of this verse, taking into account many passages of the same consistency, is trying to relay the understanding that: "The saving grace of God, who is Jesus Christ, appeared to all humans, is now drawing all men toward Him and is in process of effectively saving them all."

The verse may sound like grace is just "an offer," but in context of all other Scriptures, the saving grace of God is an all-inclusive effective application. Yes, Christ is drawing all men. Every man is given a measure of faith. A man's unbelief cannot nullify the promise of God. And, the promise of God is that every knee shall bend and every tongue shall confess, and all flesh shall see salvation! God "is giving (salvation) to all flesh" (Ps. 136:25).

The grace of God that brings salvation has appeared [and will eventually become apparent through the eons to come] to all men. It is needless to change the expression "all men," to "all humans that will ever be born." This redeeming feature first appeared with Christ and began spreading outwards to "the ends of the earth." For, "the pardon of SINS came to all the nations (Gentiles), beginning from Jerusalem" (Luke 24:47).

As for those who pass away before this becomes apparent, Scriptures speaks of other eons, especially the one to come, as a continuance program for rousing this "advent" in ALL that were ever born. ALL will hear this Gospel, whether they be in the flesh or in the spirit. Then, all the dead in the graves, those in heaven, the ones in the sea, on the people on earth and under the earth shall hear His voice and rise up into life. - G. HOWE

Rom. 11:11
All Gentiles fallen, to be lifted up

"I am saying then, 'Do they not trip that they should be falling? May it not be (becoming)"

Israel is the Old Testament mechanism used by God to graft in all the Gentiles; that is, all of Mankind. They have not stumbled for any good reason, nor have they fallen permanently. The writer says, "God forbid!": Don't misunderstand the purpose of Israel, but [rather] understand that through Israel's fall universal salvation is come and has been "applied" by Christ, not only to all Israel, but to all the Gentiles: all of the Adamic Race. This is the meaning of the verse. In fact, Israel - the children of Abraham, heirs to the promise - now means all those who are believers "in Christ," and this is by faith and not by race.

Rom. 16:26
All nations to be obedient

"...for obedience of faith to all the nations made known..."

The "secret" that had been kept quiet during past ages and that was now part of Paul's good news message (see Romans 16:25) was that all nations are going to place faith in Christ and obey Him. In this announcement, and others like it throughout the Bible, there are no

“small print” limitations inserted, concerning space, time, life, death, past, present, or future. As a tribute to all of this, in verse 27 Paul wrote, “...to only wise God through Jesus Christ, glory into the *aeons*.”

All the nations coming to an obedience of faith is a tribute to God's wisdom and a glory to Christ. -- [G. HOWE]

GLAD TIDINGS OF COMMON GRACE SALVATION TO ALL MEN

Is. 45:17
NO HUMAN LEFT CONFOUNDED

“Israel (He) is saved in Yahweh, [with a] salvation of [for all] the eons; none of you shall be ashamed and none of you shall be confounded throughout the future eons.”

Yet, the King James translation says, “(But) Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded WORLD WITHOUT END.” (KJV) Notice how the translators of the KJV replace the “the oulmi” (eons) with “everlasting” in one sense, then hide the fact that there are other future eons by distorting the translation to read “world without end,” rather than “unto the eons of (the) future.” The Hebrew words “artz” (earth, world), “ain” (without, there-is-no), and “qtze” (end) are not found in this passage. The Hebrew words in this verse are, “od oulmi od: p,” which properly translated means “(the) future eons-of (the) future.” Notice also that the “none of you” means “all of us.” We must understand the verse to mean, “Israel (He) is saved in Yahweh, [with a] salvation of [for all] the eons; none of you [all of Israel and ALL the gentiles as well] shall be ashamed and none of you [i.e. all of humanity] shall be [permanently] confounded throughout the future eons.” Yes, there will be a day when the “confounding” in all Mankind ends.

2 Thess. 2:13
LIMITED LOVE IS WORTHLESS

“We yet are owing to be thanking our God always concerning you, brethren, beloved by the Lord (Master, 'Christ'), seeing that God preferred you from archaic times (into) for salvation, in holiness of spirit and belief (faith) of (in the) truth.”

What God's children are supposed to do is always give thanks to God for our fellow 'brethren', especially the believers in Christ. This

verse suggests that all Mankind will believe in the future ages to come, because God has, from the very beginning, been calling ('drawing') us all, “preferring you,” choosing us in our own due order of His divine providence. He presently “wills that all men be saved and come into a realization of the truth” (1 Tim 2:4), thus each and all will be coming into this knowledge and salvation as he sees fit. Yet, it appears to us according to our own understanding that many do not believe, will not believe and that most people will die disbelieving. Nevertheless, the question is, does God love all men, or only some?

The answer seems to be that He loves the entire human race, for “God so loved the world...” (Jn. 3:16). It is more than apparent that God loves all human beings no matter what their personal views are. He loved us before we ever loved Him. This verse, which talks about the “brethren, beloved of the Lord” is therefore, talking figuratively about all of Adam's descendants. This is demonstrated by those already believing at that moment, which leads us into future ages where “the Many” will ultimately also believe. Hence, as a matter of fact, the atonement is not an offer to choose on our part. Paul clarifies this by telling his listeners that, “Jesus is the Savior (in general) of all Mankind, especially, (in particular, but not exclusively), of those that are believing” (1 Tim. 4;10-11).

“That love for one, from which there doth not spring Wide love for all, is but a worthless thing.”

-- James Russell Lowell

Jude 1:3

Salvation common to all men

“Beloved, (in) every (all) diligence to be writing to you about the common salvation, (by) necessity I have had to write to you entreating you to be contending for the faith once given over ('being-given-over') to the Holy Ones (Saints).”

“Beloved, when I gave ALL diligence to write this unto you [all of humanity that will eventually hear this Good News] of the common [universally applied] salvation; to be contending for the faith once delivered to the Saints.” (KJV with interpretations)

What is this wonderful Good news that Paul is stressing to write diligently to the Saints, other than the original promise given to Abraham, that in his 'SEED' “all flesh will see the salvation of Yahweh” (Is. 40:5 and Lk. 3:6). For, “O' Hearer of Prayers, unto you all flesh shall come” (Ps. 65: verse 2. See also, Gen. 9:11, 15, 16, 17; Nu. 16:22; 18:15; 27:16; Job. 12:10; Ps. 136:25; 145:21; Is. 40:5; 49:26; 66:23; Joel 2:28; Acts 2:17).

The Father has given 'ALL FLESH' over to Jesus Christ to ransom, and for Him to have authority over (**Jn. 17:2**). "...according as Thou givest Him authority over all flesh, that everything which Thou hast given to Him, He should be giving it to them, that is, age-enduring life." The KJV has transposed a somewhat exclusionary sense over the true universal sense of the verse, by using such language as, "over ALL flesh, that He should give eternal life TO AS MANY AS THOU HAST given him." The question is how many 'souls' has God given over to Christ. Scripture is plain in stating that the Father has given all Mankind over to His Son for the purpose to ransom! The Greek word for "many" 'polloi' is not found in this passage, as the KJV would have us believe.

1 Thess. 5:9

None appointed unto permanent wrath

"God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ."

This language is addressed specially and entirely to Christians. This is evident from the fifth, verse, when, after having described certain characters, who cry peace, when "sudden destruction cometh upon them," he says, "ye are all the children of light, and the children of the day: we are not of the night nor of darkness."

It is also true in a general sense, for Paul uses the phrase "to obtain salvation." In a general sense, most have not obtained salvation, yet will obtain it, because they are appointed not to wrath, but to salvation. Thus, the word "us" in this passage refers to humanity in general, though the verse is directed to the believer. We might understand the verse better if we paraphrase it: "God hath not appointed [any of] us [humans] to [perpetual] wrath, but [rather, according to His promise to Abraham] to obtain salvation through our [us believers] Lord Jesus Christ." God has not appointed any man to wrath, but to obtain salvation, on condition that they embrace the gospel by a holy, soul-purifying faith." And we know that all will obtain this, for every man has been given a measure of faith. It is just a matter of timing in God's will as to when they will believe.

Individual human responsibility to believe is a Biblical truth, but let us analysis this verse in light of the entire Canon's context and extract further clarification as to what is being really being said. First, we must agree that this is addressed to Christians at the time, but we must also understand that it is not speaking about them only. If it was speaking about believers only and none other, then there would be no reason for Paul to add that they needed "to obtain salvation," (future tense) for they already had been saved. We must ask who Paul is speaking of when he uses the word "us." This word must include

both believers and none believers or those “yet still sinners.” Just as those believers who were believing, at one time were, in times past, “still yet sinners” and then got saved. Even so, it must extend to those still yet to believe.

If we split the verse into two statements we will see that we have a generally applied (anticipated) salvation of all, based upon a universally applied atonement that is known specifically by believers, where the atonement is understood with the knowledge that it is through “our” Lord Jesus Christ. One cannot help but understand this to mean: “God has not appointed us [all Mankind] to wrath.” But, “God has [rather] appointed us [all Mankind] to obtain salvation through our Lord, [who we believers know is] Jesus Christ.” This now fits very comfortably within the context of Christ's “drawing ALL towards himself” in His resurrection. Otherwise, His drawing all is not a drawing all, and thus is an empty promise. This statement that Paul addressed to Christians is to be understood to include all those other people [“neighbors,” whom we are supposed to love as brothers,] who are yet to “embrace the gospel by a holy, soul-purifying faith.”

Surly, the word “us” here refers to all Mankind, for Paul distinguishes this by showing that many still need to obtain salvation. Now, the statement is addressed 'to” believers, who should be understanding this, rather than questioning God's “common grace” for all humans as they still do today. We should suspect, that Paul is making a universal reconciliation statement to correct the false beliefs of his times, who were assuming that many others were not appointed to obtain salvation. It is not far removed from the false belief system of today.

Many people still believe that they are not only “special,” but solely chosen at the exclusion of others. Paul corrects them by saying that no one is being appointed unto wrath permanently, like some false teachers were saying, but that all men are appointed to salvation.

It is not such a far stretch to assume that Paul understood the same gospel message as St. Luke, when he told us that, “all flesh shall see the salvation of God” (Lk. 3:6).

Ps. 68:20
All will exit death

“Our EL is an EL of grand salvation, And Yahweh, my Lord, belong the exits from death.”

The KJV uses this translation: “...our God (is) the God of salvation; and unto God the Lord (belongs) the issues from death.” Yahweh is the god of grand salvation and to Him belongs all the issues or exists or problems of death. In relationship to salvation, Jesus was given to take care of all the issues and the problems that come from

death. The “exists,” which are mentioned seem to point to “all men exiting” death, or having resurrection from death, because of what Christ has done. Exit might as well be translated, “escape.” The plural form of exits must refer to all and not just some. When it comes to those, who are to exit it must also refer to all humans and not just some.

Is. 35:4,10
God will come and save all the ransomed

“Say you, to the ones being hasty of heart, 'Be steadfast! You are fearful and must not be! Behold, your Elohim with vengeance will come, and with the requital of Elohim, He shall come and He shall save you.”

In other words, “Say to them [all humans?] that are of a fearful Heart, Be strong, fear not; behold, your God (even if you don't know it yet, nor understand) will come with a vengeance, even God with recompense; He WILL come and save you [all?].”

The fearful of heart must be saved. All the human race wonders at the horrors of death. For, as a rule most fear their death or the death of another. When humans get old they stop singing, they lose their hymns and praises as sorrow, and sadness replaces gladness from the pressures and pains of the flesh. But, Isaiah said God is coming “with a vengeance” to bring a recompense for us all and to bring back our joys and songs of happiness. Jesus brought humanity this recompense and applied it to all, for the prophet Isaiah also said, “And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Is. 35.10).

Most traditionalists suppose this promise of ransom ONLY applies to the Nation of Israel, forgetting that this people was as an illustration of the coming New Testament administration, which incorporates all of Mankind. The New Testament administration of Jesus Christ is full of concepts of unity, equality, and non-sectarianism, and is opposed to racial and sectarian discrimination. Yet, many suppose that God is still a hateful, bias, racist who favors some people (Jews) over others (“goy”).

What a lie we have been taught! The above “they” refers to ALL MEN and all the sufferings mentioned above are in reference to the entire human race, which is symbolized in the Israel nation of the Old Testament illustrations. We must not superimpose the specificity of the Old Testament revelation onto the New, for what good then is it to have a New Testament? The New Testament decodes and explains the small nation of Israel as a symbol of universal humanity. The ransomed of the Lord now means all Mankind.

Ez. 36:29
All humanity will be God's people

"And I save you from all of your uncleanness,"

"I WILL also save you [the whole human race] from ALL your uncleanness." The verses before this speak of a coming time when, after Jesus atones for the SIN of the world (all Mankind), that Yahweh would put a new heart and spirit in man. This was given to all humans through the blessing given to Abraham. In the end, all of humanity shall all be His people.

Hosea 1:7
God saves all gentiles, to save all Israel

"On the house of Judah, I will have compassion, and I will save them..."

God is in a process of saving Judah. First, He had to send Jesus, then cut Judah off and give the Gospel to the Gentiles, only to include the saving of ALL ISRAEL later. In the New Testament God started out with Israel Nation, and then in Jesus' day He opened the door to all the nations through The Apostle Paul's anointing, only then to continue opening the door further to save all Israel Nation, as we see today with the founding of the Nation of Israel in 1948. To "save all Israel" He must save all the Gentiles! It appears that He is saving all Mankind.

Peter calls us, "a chosen race, a 'royal priesthood,' and a 'holy nation'; a procured people,... who once were 'not a people', yet now are the people of God, who 'have not enjoyed mercy,' yet now are 'being shown mercy.' (1 Pet. 2:9-10). In other words: "Yet, you [speaking to ALL of us today] are a chosen race [not just Israel, but the entire HUMAN Race], a 'royal priesthood,' a 'holy nation,' a 'procured ["ransomed"] people', so that you [any and all humans] should be recounting the virtues of Him Who calls [DRAGS] you [all Mankind, excluding none] out of darkness into His marvelous light, who once were 'not a [His] people', [Gentiles] yet now are the people of God, [ALL are "'in Christ'" as His inheritance] who 'have not enjoyed mercy,' [in the past Old Testament times], yet now [after the coming indwelling Holy Spirit and beginning of the Grace Age] are 'being shown mercy [in these New Testament times]."

Matt. 1:21
Jesus saves all people from all SIN

"Yet, she shall be bringing forth a Son and you shall be calling the name of Him Jesus, for He shall be saving the people of Him from their sins."

"...and thou shalt call His name Jesus, (i. e. 'Yashua', "Yah's

Salvation") for He shall save the people [all Mankind] from their sins." Most translations change the Greek word 'ton' (THE) to the word "HIS" to give the impression that Jesus came only to save ALL ISRAEL and not ALL the Gentiles as well. The text uses "THE PEOPLE" and refers to all of them as "of Him." It seems that "the People" refers to ALL Humans more than just the Israelites.

Why should Christ only save all of a certain race (Israel), and NOT save all the rest of humanity? Dr. George Howe says of this passage: "Words of an angel in a dream to Joseph show that Christ came to save 'His people.' 'His people' indeed has reference to the Jews, but without any strictures regarding the living versus the dead. Every human being is likewise one of 'Christ's people,' because of creation. Christ came for the 'setting aside of SIN' in an overall and very general sense, as the writer of the book of Hebrews noted (9:26).

Here are five similar passages: Matthew 11:27a. "All was given over to me by my Father" (Jn. 3:35). "The Father loves the Son and has given all into His hands" (Jn. 6:37). "All that the Father gives to me will come to me and the one coming to me I will not be casting out" (Jn. 13:3). For, "the Father has given all into His [Christ's] hands." John then continued to show Christ's amazing example of humility in the verses which follow.

Despite Christ's divinely appointed Lordship of all and His direct contact with the Father, He set aside His clothing, took up a towel, and went about washing and drying the disciples' feet! "God ...in these last days speaks to us in [a] Son, Whom He appoints Heir of all, and through whom He makes the ages..." (Hebrews 1:2). In five different New Testament texts the Bible has shown that God the Father put His Son in charge of all, meaning the whole creation, not just "all things." There is a lock-step syllogism in the transaction being described within these verses; it goes like this:

1.) Whoever the Father gives to the Son will actually come to Him (Jn. 6:37).

2.) The Father gives all to the Son (Matthew 11:27, Jn. 3:35, Jn. 13:3 and Hebrews 1:2).

3.) Thus, all people will come to the Son and none will be cast out! (Jn. 13:3).

The conclusion in step 3 is confirmed in Jn. 12:32, which will be discussed separately ["And I, if I be lifted up from the earth, will draw all [men] unto me." (KJV)]. The Bible makes a strong case for unlimited redemption, which is the ultimate salvation of all people through Christ's work. Consider another syllogism:

1. While being crucified, Christ prayed that God would forgive the individuals who were killing Him.

2. Hebrews 1:2 says that Christ has become the Heir of all.

3. Hebrews 13:8 indicates that Jesus is the same yesterday, today, and for the ages.

In other words, the One Who forgave the people putting Him on the cross, is now appointed Heir of all. What He will do with all people now depends on the fact that He never changes. He will do with all people exactly what He did to the individuals killing him: He will forgive them all.

There is an interesting change in "leadership" seen in the Bible. First, God the Father was in control, but then He made Christ heir of all. The Father even helped Christ change all Christ's enemies into His footstool (I Corinthians 15:25.)

Finally, someday, Christ will deliver up the Kingdom (all) to His Father (I Corinthians 15:24 and 27) so that the Father ultimately becomes "all in all" (I Corinthians 15:28). What gracious integration and cooperation of leadership and sovereignty is manifested here! Amen, and praise God! -- [HOWE]

Matt. 18:11
Christ came to save all the lost

"For the Son of the human came to save the one being lost." (CLV)

"For the Son of man is come to save that which was lost." (AV)

So, what exactly is it that was lost? The entire human race was lost by what Adam did. Even so, God so loved the world - the many - that He sent His Son Jesus, to undo what the first Adam did, and that is to bring Life to all - to save the All that was lost. It cannot be more clearly stated than this verse. Furthermore, for another example, see the following.

Luke 9:56
To save all souls, not destroy

"For the Son of the human came not to destroy the souls of humans, but to save (them)."

Alternatively, as the King James puts it, "The Son of man is not come to destroy human lives, but to save [them]." So, how many did Jesus come to save? Answer: "THAT WHICH WAS LOST." How many was lost? Answer: The entire human race. His purpose was not to destroy any human souls, but to do just the opposite --to SAVE them all. We can say that Jesus did not come to destroy any part of humanity, but to save all of humanity.

Lk. 19:10
CHRIST TO SAVE WHAT WAS LOST

"For the Son of man is come to seek and to save that which was lost."

See Matt 18:11. Most people would suggest that this is to be applied only to the Lost Sheep of Israel. Yes, it is applied to Israel, but not exclusively, for the gift of grace and salvation was expanded, through Paul's ministry to all the non-Jews - i.e. the nations, which means all Mankind. We can truly say, "For Christ Jesus is come to seek and to save that which was lost, and this was the whole human race from Adam onwards."

We might ask, "Did Jesus qualify His pronouncement to say that He came to save only the lost that are "elect?" However, if He said He came to save all the lost, is that impossible with Him? Is there any reason not to believe that Christ will do everything He said He came to do, including this? These assertions made by Christ about the ultimate reconciliation of all people, are the strongest and broadest of such promises in the whole Bible (consult also, Jn. 12:32. "And I, if I be lifted up from the earth, will draw all [men] unto me."

Jn. 3:16
NOT TO JUDGE, BUT SAVE THE WORLD

"For God thus loved the world that He gave His Son, His only begotten Son, so that everyone believing in Him may not (be) perish(ing) but may have age-lasting life. For God sent not His Son into the world that He might judge the world but that the world might be saved through Him."

This is a favorite verse among eternal torment believers and it is immediately followed by a verse revered by unlimited-salvation people (Jn. 3:17). People who hold to everlasting hell emphasize the limitation implied by "whosoever believes" or "everyone who is believing" in John. 3:16 and they feel this limits salvation to people who expressed faith in Christ only while they were in the flesh. The reconciliation Christians argue that 3:17 shows Christ was sent by the Father to save the whole world and not to judge it. They believe that, after judgement, all Mankind will have faith in Christ, and be saved.

Reconciliation people also stress that the love of God in verse 16 was directed to the whole world, not just to believers, and would imply that the expression "everyone who is believing" is a statement of a fact that all will one day believe, rather than one of chance, where only a few get redeemed. Which view are you going to take concerning Jn. 3:16 based on all scripture? It all depends on how one defines how many "whosoever willeth"

Without God's love and without Him giving His Son as a ransom for sin, no man could ever be saved. No one could be saved because no one would have any way of removing judgement. All men would

consequently be perishing and would have no access to heavenly life.

We might understand the verse to mean, "God loved all of humanity and therefore gave His only begotten Son (Jesus, the Anointed) to come into the Cosmos, not that His Son should be judging all of humanity, but that all of humanity should be being saved; and that ALL of humanity, which will be believing in Him, should be having age-lasting life, rather than be being judged and thus perish." Thus, Jesus came not to judge any part of the world, but to save all the world.

Jn. 3:17

"For God does (did) not dispatch His Son into the world ("kosmon" = 'system') that He should be judging the world, but that the world may be being saved through Him."

The word "may" or "might" used in this verse is used in reflection to the only other alternative of man NOT having a chance of being saved. What is being said here is RATHER than man staying lost, Jesus came to save man so that all Mankind MIGHT rather be saved than NOT be saved at all. Without Christ, doing this all of humanity WOULD be lost with no hope of salvation. So, 'might' can easily signify, "WILL," for God wills that all men be saved. He does not "wish," "hope" or "cross His fingers" and take some chance that they will. He knows exactly what He wants, what He wills, and what He will get. It is not man that does the "willing" anyway, it is rather God who wills, and he either wills all or He wills nothing.

Traditionalists make God "wish," "want" or "desire," rather than "will" things to be a certain way, and they keep silent the fact that He has no "co-partner or granter" to make His wishes come true. They make God wish and hope for the fulfillment in vain by having Him dependent on the whims and fancies of Mankind, if not His own self-imposed limitations. According to traditional theology, only a portion of humanity will see salvation. If this is the case, then God's hope of saving all Mankind is a pipe-dream. To bring out the true meaning, we might paraphrase the verse as such:

"For God sent His Son into the world to not condemn the world [Mankind]; but that the world [Mankind] through him [i.e. what He did and not what we do] might [might rather and actually] be saved [and not be lost]." And,...

Jn. 12:47

To save all, not lose all

"...I am not judging him, for I came not that I should be judging the world, but that I should be saving the world."

"...for I came not to judge (i.e. damn to Hell forever) the world (Mankind), but to save the world (all of humanity)." (KJV)

1 Jn. 4:14
JESUS Savior OF THE WORLD

"And we have gazed upon Him, and are testifying that the Father has dispatched the Son, the Savior of the world."

"We (who believe, because we) have seen, do testify, that the Father sent the Son [to be] the Savior of the world [Mankind]."

According to the KJV, which adds the words "to be" to the translation, at least kept the meaning of the passage to mean all inclusive; designating that Jesus was sent to atone for all human beings. This is the work of Christ and is much different from man's responsibility of becoming aware of this good news and shaking hands with God as in some covenant agreement.

1 Tim. 1:15
JESUS TO SAVE SINNERS

"Faithful is the saying, and worthy of every-all welcome, that Christ Jesus came into the world to save sinners, foremost of whom am I."

"This [is] a faithful saying, and worthy of ALL acceptation, that Christ Jesus came into world to save sinners [all fallen human beings?]; of whom I am chief." How many sinners did Jesus come to save?

THE DRAWING OF GOD

One of the many promises of God is that He draws people toward reconciliation. Jesus said, "*No man* [all of humanity] *can come to me, except the Father, which has sent me, draw him*" (**Jn. 6:44**, KJV). Christ promised before He died that when He rises up in the resurrection that He would draw all towards Him. "*I should be raised out of the earth, shall be drawing ALL to Myself*" (**Jn. 12:32**). He said no one can come to Him except the Father draw him. How many does the Father draw? How many is "all"?

Jn. 12:32 Christ DRAGS all men to Himself

hupsOthO	***ek***	***tEs***	***gEs***	***pantas***	***helkusO***
I be lifted up out	of-the	earth, ALL,		I-shall-be-drawing,	
pros	***emauton***				
toward	Myself				

St. John continues to say, "*And this He said signifying by what kind of death He was about to die.*" Christ proclaimed that if He died on the cross, He would be drawing all [meaning all people] to Himself. Some say this means, that in Christ's judgment all are drawn to Him and He will separate the believers from those who rejected Him, giving to each a permanent sentence. Others propose that these are words coming directly from the mouth of the Messiah and they confirm that based on His crucifixion, He intends to save everybody who ever lived. What do you think Christ meant in saying, "I shall be drawing all unto Myself"?

A central contention that has divided the Church for generations has been the misunderstood teachings of election and man's free-will. The battle between these two ideas revolves around who chooses and who is redeemed. Does God choose man or does man choose God? This has created two major camps – those who say God calls all to be saved, but only chooses (elects) a few -- and those who say God desires all to be saved, but is only "able" to save a few. Very few people now days consider the Biblical position, -- that God said He wills (calls ALL) and draws each man (chooses every man in due time, throughout the ages, according to His Divine good pleasure) to be saved, because He originally "purposed" all men to a perfect life of fellowship with Him.

Just how many are purposed to be raised up from the dead, restored to life and to come to bow before God? Contrary to popular opinion and church tradition, "every knee shall bow." Many other promise verses say He will surely accomplish this purpose. This is the Great Hope we should all be looking for. God calls all and saves all, electing a few, and eventually all along the way; for He desires all, is drawing all, and therefore will save all, because He has "planned" to save all.

Eccl. 12:7
ALL SPIRITS WILL RETURN TO GOD

"*And the dust returns to the earth, as it was, and the spirit returns to God, Who gave it.*"

When a lost person dies, their spirit is not forever separated from God. To the contrary, God, Who is the giver of all human spirits, gets them all back, no exceptions. The reason this is true is, because God is the God of all spirits. He is the Father and owner of all spirits. (**Heb. 12:9**) "...Elohim of the spirits for all flesh, as for the one man, He is sinning; but shall You be wrathful over the whole congregation?" (CLV) "... O God, the God of the spirits of all flesh, shall one man SIN, and wilt thou be wroth with all the congregation?" (AV) (also Nu. 16:22) -- [HOWE] The obvious answer to this question about what

Adam is God is not wroth forever with the congregation (all descendants of Adam). The priest is as to Adam as the congregation is to all Mankind.

Jn. 16:15

"*ALL that the Father hath are mine.*" - KJV Seems that the Father has ALL 'everyone', and gives them to Christ.

Jn. 17:10

"*And ALL mine are thine, and thine are mine.*" - KJV

Ps. 22:29

ALL THE DEAD WILL THEN BOW

"*All [they that be] fat upon earth shall eat and worship: ALL they that go down to the dust shall bow before him:*" (AV)

The word "all" (pantas) in **John 12:32** is not clarified and obviously does not need to be, for ALL means all, not only of all creation, but also of all living beings. It would put limitations on the word all if it said, "*all the elect*," "*only all those whosoever willeth*," "*all God's favorites*" or "*all MEN that believe*." But, the verse does not clarify any limitation. It clearly states all of humanity by saying that Christ shall be "***drawing all,***" which means EVERYTHING. This would of course include all human beings that ever lived. The verse has no meaning otherwise. Apparently, this statement is analogous to the following: "*Then shall the dust return to the earth as it was; but the spirit shall return unto God who gave it*" (**Eccl. 12:7**). From these three passages we learn, that Mankind is of divine origin; and, while on earth, under divine protection; and when leaving this world, eventually return to that great and good Being who created and sustains them.

John 12:32 is one of the most important statements ever made by Jesus. He reproved the Pharisees for shutting up the kingdom of heaven against men. "*Woe unto you, Scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, nor suffer ye them that are entering to go in*" (**Matt. 23:13**).

They were never guilty of shutting up the kingdom of hell – they were perfectly willing that it should be kept open, and that many should go in there; but the door of the kingdom of heaven they endeavored to close against all who did not think and do as they did. How many there are at this day just like the Scribes and Pharisees of old! They open hell and shut heaven to most of humanity.

If Jesus were on earth, He would say to them, "*Woe unto you!*" as He did unto their ancient brethren. Remember, elsewhere Christ said to his disciples, "*Beware of the doctrine of the Scribes and Pharisees*" (Mk. 12:38). Jesus labored, preached, suffered, died, rose from the dead, and ascended on high, that all might enter his kingdom; and we are informed, "*He shall see of the travail of his soul,* [and] *shall be satisfied: by his knowledge shall my righteous servant justify* [the] *many; for he shall bear their* [obviously, all Mankind's] *iniquities*" (**Is. 53:11**, KJV). All humanity, then, will finally enter the kingdom of heaven. -- [MANFORD & MARSHALL]

Phil. 2:9-11
ALL TONGUES WILL THEN CONFESS

"*Therefore, God hath highly exalted him, and given him a name which is above every name that at (in) the name of Jesus every knee shall bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.*"

But, just how many is "every knee"? Is it every knee of an elected group? Is there a limitation on how many humans are included? Are any dead excluded? The writer of Psalms says it is everyone who dies and goes to the dirt! All the Dead, ever human that has ever lived and died shall be raised up and shall bow before The Lord!

Rom. 14:11
ALL KNEES WILL THEN BOW

"*For it is written, [As] I live, saith the Lord, every knee shall bow to me, and* ***every tongue shall confess*** *to God*." (AV)

THE RESULTS OF GOD

THE GLAD TIDINGS BRINGS UNIVERSAL PARDON

Matt. 11:28
CALLING ALL WITHOUT EXCEPTIONS

"*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*" (AV)

When Jesus extended these gracious words, "*come unto Me, ALL YE that labor, and are heavy laden,*" He was giving an unlimited invitation to an unlimited group of people. In some respects, He was not giving out an offer, but was speaking out a command to all. This command extended to the ENTIRE WORLD and to all that would ever

be born, and not just to His audience at the time. He told any and all who were "heavy laden" and who "labor" to "*come to*" Him! This includes all of us, since we are all "*heavy laden*" and we all "*labor*" under the weight and load of sin. He did not limit this command in any way. The Lord Jesus gifted PARDON, PEACE and REST to "all" and told them all to "come to Him." We shall see in another section just how many will come to Him.

This unlimited atonement implies that, as the Lord Jesus promised, "*I will give you REST*," there had, of necessity, to be an unlimited atonement to back it up. It would have made little or no sense at all for Jesus to mention this promise of "rest" to this crowd of "*all ye that labor"* to "*come to*" Him, if there were those present who were limited (by a Limited Atonement) and unable to come to Him. It had to be possible for Him to give rest to whosoever did come to Him; and apparently, all do come to Him, for does He not say later that when He rises up, that He would "draw all men unto Himself"? Of course, as Christ rose from the dead, He began to *"draw all men*" defining the number of the "ELECT." It cannot be a select group or a limited number of people at the exclusion of all others. It should be understood within the context of all God's words, that before the disruption of the World, God decided to elect ALL humans to salvation. This He does throughout a series of eons (ages), where He calls all, yet chooses a few. He does this not as our will should be done, but as His will must be done, and He does this as He sees fit, with whom He pleases, and when He pleases as He picks some for honor and others for dishonor. Nevertheless, He ultimately reconciles ALL FLESH – all human beings.

Jesus would not have told ALL the people to "COME UNTO HIM" in the first place if He had not first made PROVISION for ALL their sins on the Cross. Moreover, He would have not made provision for all to come to Him, if He had not first intended all to come. Furthermore, He would not have intended all to come, if first He had not willed them all to come. All were indeed called to "COME" unto Him, and all were "willed" by God to come to Him, for "*God wills all men to be saved.*" To have it understood in any other way, in effect, makes Christ guilty of lying. His command was backed up by his unlimited provision for rest in His "unlimited ATONEMENT." He did this for the sins of the entire world and not just for a few.

The word "Elect" does not mean "The Select," which excludes some in favor of others. It means "those" who happen to "*be-becoming-saved"* along the Eonian path-way to the restitution of all, as they wait for the rest of humanity to be 'chosen-in" at some later time. God is not different from a Farmer in harvesting fruit. Not all fruit is picked at once, but in order of ripening. This shall be testified

to in due time.

Ez. 33:11
HOPE FOR WICKED TO TURN BACK

"'As *I live,' declares my Lord, Yahweh, 'I delight not in the death of the wicked, but rather that the wicked one turn back from his way and live.*"

"These words come right from God's heart and they clearly display His attitude. In their evil doings, the Israelites faced the wage of SIN, which is "death." No mention was made to the Israelites, however, of a permanent judgment in hell for those who died in SIN. since this verse proves that God is in a state of displeasure when wicked people die, will He choose to be unhappy forever by consigning them to "eternal death?" If this were so, He would mean He intends to remain permanently disgruntled, even though He has the power to train, educate, and reform lost sinners after death! Although Ezekiel 33:11 does not mention the hereafter, poignant questions arise from it concerning the validity of the "limited atonement" theory." --[G. HOWE]

Ex. 34:7
KEEPING MERCY FOR THOUSANDS

"*...keeping mercy for (the) thousands, forgiving iniquity, transgressions and SIN, yet He is not immediately making innocent in order to make innocent, but visiting the depravity of the fathers on the sons and the sons' sons, on the third and on the fourth generations.*" CLV)

It is on ALL the generations of Adam's descendants'. The purpose for 'visiting the iniquity of the fathers' from generation to generation upon the sons is for the sole purpose that He may cause ALL to rise up unto life from the dead. (Rom. 11: 11). "... Have they [all] stumbled that they [any] should stay fallen? [i.e. damned to eternal Hell'] God forbids that misunderstanding: but (rather) through their (Adam's and then, Israel's) fall, salvation is come (and has been 'applied') unto all the Gentiles [all Adamic Mankind]." (Rom. 11: 11.) And so, as He WILL redeem (all) Israel from ALL their iniquities as He promised to save ALL ISRAEL, even so, He will redeem ALL the Gentiles from theirs iniquities as well.

Is. 33:24
NO EXCUSES, ALL FORGIVEN

"*And fail shall the tabernacler to say, 'I am ill.' The people dwelling in it, borne for them is their depravity.*"

"And (all) the inhabitant(s) WILL not (be able to) say, 'I am sick': (for all) the people dwelling therein (on earth) WILL be forgiven their iniquity." - (KJV) This is an Old Testament allusion to the future, when, "*every creature, which is in heaven and on the earth, and under the earth, and on the sea, and all in them, I hear also saying, 'To Him Who is sitting on the throne -- To the lambkin -- Be blessing and honor and glory and might (into)for the eons of the eons*' **"(Rev.5:13)**. This verse says that, "*every creature*" has been redeemed and made joyfully well. The expression 'every creature' surely contains all intelligent beings.

Is. 43:25
ALL TRANSGRESSIONS FORGOTTEN

"*I, I am He who wipes out your transgressions on my account, and your sins I will not remember further.*"

"I am He that blotteth out thy [all Mankind's] transgressions for my own sake, and I WILL not remember thy sins [man's imperfections further, beyond the ages]." - KJV with interpretations.

Is. 44:22
ALL TRANSGRESSIONS WIPED OUT

"*For behold! I wipe out as a dense haze, your transgressions, and as a cloud, your sins. Return to me, for I redeemed you.*"

"For Behold! I have blotted and wiped out as a dense haze, humanity's transgressions, and as a cloud, Mankind's sins, and imperfections: Acknowledge unto me this truth, for I have redeemed thee all."

Micah 7:18, 19
NOT HOLDING ANGER FOREVER

Micah said, of Yahweh, "Who *is an El (God) as you are, bearing (putting up with) depravity, and passing over transgressions, for the remnant of His allotment? He does not hold fast His anger for the future, for He delights in kindness. He will return, having compassion on us. He will subdue depravities. And you wilt fling into the shadowy depths of the sea all our sins.*" (CLV)

RE-INTERPRETATION: "Who is a God [a forgiver] like unto thee, which pardons all of humanity's depravities, iniquity, and even passing over transgressions of the remnant of His allotment? He retains not His anger beyond the end of all the ages, because He (ultimately) delighteth in (universal) mercy for all humanity. He WILL turn again, and WILL have compassion upon the descendants of Adam; He WILL subdue all of humanity's depravities and iniquities; and WILL cast ALL Mankind's imperfections into the depths of the sea."

"Who is like this great forgiver of all Mankind? It surely is not the 'limited atonement' church dogmatists of today. Verse 20 and the first part of verse 18 deals with God's faithfulness to Jacob and Abraham and how God has removed the iniquities of the Israelite remnant. This fact may cause some critics to limit these and other promises in the Old Testament to the Jews only. Doing this, however, neglects the "first-fruit" concept practice of the Old Testament together with its New Testament application by James (1:18). James wrote that believers in Christ are a first-fruit of the whole creation, meaning all Mankind. Careful adoption of this promise prepares us for the blessings God will finally shed upon all people.

Micah 7:18b-19 demonstrates that God delights in kindness, not in judgement. Through the infinite work of Christ, God the Father is able to subdue our iniquities and cast all SIN into the depths of the sea." -- [G. HOWE]

"This verse with its context stands directly in support of universalism, inasmuch as it declares that God pardoneth all iniquity and passeth by the transgression of the remnant of his heritage. On this, Dr. Clarke remarks: "Nothing can please Him (God) better, than having the opportunity, from the return and repentance of the sinner, to show him that mercy without which He must perish everlastingly." -- [AUSTIN]

This is a most precious assurance altogether at variance with the doctrine of endless misery!

Ps. 103:6-14
WILL NOT ACCUSE FOREVER

"*Yahweh is the One doing righteousness and justice for all of the ones being oppressed. The Lord is compassionate and gracious, slow to anger and abundant in unfailing love. He will not always accuse and He will not hold on to His anger* (forever) *for the eon. He did not do to us after our sins nor did He treat us according to our iniquities, for He knows our frame, being mindful that we are dust.*"

Psalm 103:7 and 11-13 carry specific ties to Israel. But verses 6, 8-10, and 14, have reference to "all" people of all time and all places, as in the phrase "all of the ones being oppressed." His unfailing love, His refusal to harbor indignation beyond the age, and His recognition of human frailties all rise to refute the orthodox belief that God's judgments last forever.

Ps. 86:15
GOD SLOW TO ANGER

"*And you, my God, compassionate and gracious God, slow to anger, and abundant in unfailing love and faithfulness!*"

"This needs no comment, for it is impossible for such a being to torment without relief, and without end, millions of his own offspring." -- [MANFORD}

In the verse just before this, one (Psalm 86:14) David reported that He was being attacked by arrogant, ungodly, and ruthless men who wanted to kill him. What a contrast David drew between those evil enemies and God Himself!

In verses 15-16 David committed the whole crisis to God and asked for merciful deliverance. David understood personally that God is slow to indignation and that even His discipline is permeated by unfailing love. -- [HOWE]

Heb. 8:10, 12
ALL SINS FORGOTTEN

"*For this is the covenant that I shall make with... Israel, after those days, I shall be propitious to their (Israel's) injustices, and their sins and their lawlessness should I under no circumstances still be reminded.*"

Since, Paul says, 'the Body of Christ' is (for now, during the Grace Age) 'the true Israel of God' **(Gal. 6: 16),** and that God promises to save ALL Israel, we can say that this verse, in a much broader sense includes ALL THE GENTILES. For example, "This is the new reconciliation promise that I have now made, with the house of Adam-kind, after those days of Christ Crucified, I am now being merciful to all humans, because there is now no difference between Jew and Greek (or Gentile). Therefore, humanity's transgressions and iniquities I will remember no more, when the Great Day of reconciliation comes."

Is. 1:18
FORGIVENESS FOR THE WORST SINS

"*If your sins be as double scarlet, as snow shall they be white. If they are reddened as crimson, as wool shall they become*."

'Your' = "all of humanity." The greatest and blackest SIN, then, can be removed from the human soul. Eternity will never reveal the time when this cannot be done. How false is the creed that says a large part of Mankind will soon be placed beyond the reach of redeeming grace! -- [MANFORD].

Ps. 103:3
ALL THEWORLD'S SIN PARDONED

"*Who forgiveth ALL thine [Mankind's] iniquities; who healeth ALL thy [Mankind's] diseases.*"

Jer. 33:8
WILL PARDON ALL INIQUITIES

"*I WILL cleanse them [Israel & all Gentile descendants] from ALL their iniquities, whereby they have committed violations against me; and I WILL pardon ALL their iniquities, whereby they have sinned [transgressed against God], and whereby they have transgressed against me.*"

All men are oppressed by what Adam did. Thus, "*The LORD executes righteousness and judgment for ALL those who are (and have been, and will be) oppressed"* **(Ps. 103: 6, 19)**. God has prepared His throne in the heavens, and His kingdom rules over ALL. This includes the entire human race.

Eph. 1:7
FORGIVENESS OF ALL OFFENSES

"*…in whom we are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace.*"

"In whom we (all humans) have redemption through His blood, the forgiveness of our sins (and the removal of Adamic condemnation), according to the riches of his grace." KJV with interpretations.

Acts 13:38
ALL MANKIND PARDONED OF SINS

"*Let it then be known to you, men, brethren [Mankind as a whole] that through this One [man] is being announced to you [to the ends of the earth, to all Mankind] the pardon of sins.*" (CLV with interpretations)

This verse appears to be talking to those who are 'hearing the gospel' maybe for the first time, as it is 'being announced' to them, who are then, called 'brethren' by the writer of Acts. The message to them is the pardoning of all sins.

Gal. 1:4
A RANSOM FOR OUR SINS

"Who gave himself [a ransom] for our sins [man's transgressions]."

"Who gives Himself [Christ] for (the sake of) our [humanity's] sins, so that He might extricate [all of] us out of this present wicked eon, according to the WILL of our God and Father:" (CLV Translation.) Now, His perfect WILL is to deliver humanity from this wicked system in drawing all men unto Christ, so that His Son, the Savior, WILL have all Mankind to be saved, and to come unto the knowledge

of the truth. For, it is Christ Jesus, who "gave himself a ransom for ALL [all Mankind], especially [but not exclusively], of those who believe] to be testified in due time." (1 Tim 2: 1-6) So, that..."all flesh shall see the salvation of God." (Lk. 3: 5-6) -- (CLV with interpretations)

1 Jn. 3:5
CHRIST TAKES AWAY HUMANITY'S SINS

"*And you are aware that He was manifested, that He should be taking away our sins, for in Him is no SIN.*"

"And you (we) are (should be) aware that He was manifested, that He should be (has) taking away our [again, all the world's] sins, for in Him (there) is no SIN." (CLV with interpretations.)

Rev. 1:5
CHRIST LOVES AND CLEANSES ALL MANKIND

"*And from Jesus the Anointed, the faithful witness, [and] the (only one) before first brought forth from the dead, and the Chief of the kings of the earth. To Him Who loves us and loses us (out) from our sins (in) by His blood.*" (CLV)

"Unto Him that loved us [all Mankind], and washed us [all Mankind] from our sins [imperfections] in His own blood." (KJV)

Jn. 1:29
ALL SIN OF THE WORLD TAKEN AWAY

"*Lo! the Lamb of God Which is taking away the SIN of the world*!"

What is the meaning of "taketh away" or "is taking away"? The word for "taking away" is "***airOn"*** and is a present participle, signifying a continuous action. It means "taking up, lifting, raising; bearing, carrying; taking away, removing; destroying, killing." This is what Jesus did with the SIN ("hamartian") of the world! In the last part of this verse, we see the objective of "Taking AWAY," namely, "THE sin" of the World. The "LAMB OF GOD," in His capacity as the sacrifice for the SIN of the world, did NOT simply "take away" the sins of the "elect" or of "believers in Christ" only or of "saved ones" only, but in scope and extent is taking away ALL SIN. The verse wraps all sins up into a single bundle, which St. John calls "sin." Either Christ is taking away this "sin" or He is not. He is either taking away all sin or is taking away nothing. There cannot be any sins left out. Jesus is taking IT away as the Savior of all Mankind. He is doing just what this verse says --" "taking away the SIN OF THE WORLD." There is not one single SIN being omitted from the Lamb's finished

work on the cross. He is not just "taking away" provisionally, or conditionally, or in some token fashion, but He is completely "taking away" unconditionally, once and for everyone, and for ALL times. This means for the entire human race.

This, however, does not mean that a sinner is "saved" merely by Jesus doing this "taking -away" the SIN, for it is a process, an ongoing "taking-away" along a time-line. This is the procession of the salvific workings of this "taking-away" of the SIN throughout and up to the end of the Eons. There are those who are "not saved," though they are very much so atoned for by this universally applied unlimited atonement. We are not dealing with a literal taking away of this SIN problem here, but only when the individual human WILL see the SON and believe. It is a question of AWARENESS. The sinner must be turning to this Lamb, who is indeed taking away his sins -- past, present and future -- and be in reception of Him **(John 1:10-12)**. As we will see, each is being drawn, and thus are becoming in their own due times, chosen --a few at a time-- to be seeing the salvation of God. Limitarians (no matter what brand), to uphold and reinforce "human responsibility" add some form of condition, whether it be of God or of man, and therefore, will say that, IF the man does not turn and "receive" and "accept" this provision, He shall die and go to an everlasting, eternal hell, burning with fire.

The problem here is a difference between the word and functions of "atonement" and that of the process of on-going election "salvation." Both terms seem to be synonymous, but are actually two different words relating to two different aspects of God's reconciliation plan. One (the atonement) is what Christ is doing; "salvation" is what is happening when a man comes to see, and believe - becoming aware-- of WHAT Christ is doing. It is as if, when a man hears the Evangel, He is "enabled" at that moment by God, in Christ -- who is drawing all men unto Himself-- to be very ABLE to be persuaded to hear, confess and believe. Yet, a man may prefer not to do so for a period of time. Thus, this raises an interesting question: Can a person who is a part of that WORLD SIN that is being completely "taken away" by Christ, the Lamb of God" end up in hell?

The answer is, "YES, He CAN," if He refuses to "believe on" and "receive" the Lord Jesus Christ as his Savior **(John 1:10-12; Acts 16:30-31)** after hearing the Glad Tidings of Great Joy given Towards all men.

Apparently, what we have here is what some would call a contradiction. But, though one may consider that the "ATONEMENT" is strictly for the setting up "ALL" human beings (as a corporate entity) for the final "restitution of ALL," it in no way implies ALL (each and every human) will "be-becoming-to-believe" and "saved" at the same

time and moment.

A human cannot help but be a non-believer until they hear what the Evangel is says. This they cannot hear and know about without a preacher. When God lays this deep truth smacking against his ignorance, God's "due time" has come for this man, and that person, (and for that matter, every person), then, after some changes in his disposition, will come to believe. This leads to an awareness that He had not had before, and within the EONS this ultimately leads to his "SALVATION" - for the atonement is what DRAGS them to this "ALL FLESH SEEING THE SALVATION OF GOD.

Salvation is distinguished from "atonement" in that, though the Man is destined by the Work of Christ - who over-threw the work of the Devil-- to become reconciled, the man's awareness (or lack thereof) of this, determines his "immediate destiny." He either becomes immediately with Christ at death, or to He becomes immediately in "the Unseen" realm [Hell] throughout the remaining EONS until The judgment Day.

Yes, when the Preacher speaks the message, the man can refuse or deny this gifted "enabling" and continue to resist - but only for the Eons. Yes, as God pleases, and as He chooses some for honor and some for dishonor, some now and some later, MANY humans will surely have to go through Hell to get to Restitution in the Heavens.

"*Behold the Lamb of God, which taketh away the SIN OF THE WORLD (Adamic condemnation upon all Mankind')." In the CLV sub linear, we read: "Be-Perceiving the lamb of the [one true] God, the one taking away the SIN of the Cosmos.*"

The verse says He is TAKING AWAY the SIN of the WORLD. This means all SIN from off the entire world. Not a part of it. This word Cosmos means the entire universe.

When He saw Jesus, St. John told his followers the complete good news that Jesus would remove SIN worldwide.

If God had meant something different, He would not have inspired John the Baptist to say this or John the Apostle to write it down. Sermons and church songs about Jesus remitting the sins of the whole human race are few and far between. In many songs, one hears that Jesus died for "*our sins*," or that He has forgiven "*my sins*" but seldom do contemporary writers exclaim that the Jesus takes away the SIN of the whole world! -- [G. HOWE]

Jer. 31:34
ALL SHALL KNOW HIM

"*And they [Mankind] WILL teach no more any of His neighbors, or any of His brothers, saying, 'Know the Lord'; for they [all*

Mankind] WILL all know me, from the least of them unto the greatest of them, saith the Lord; for I WILL forgive their [Mankind's] iniquity, and I WILL remember their transgressions no more." (KJV)

In this passage, it says, No one, nor brother, can neighbor, friend, or human say to another that they must know the Lord, for ALL WILL know the Lord! This is with no exceptions. This is the Divine consequence of the complete removal of all human imperfections, when God reconciles 'ALL' to Himself, and gives all Humanity a new glorified body.

Something went wrong with Adam and thus consequentially some default has been genetically handed down through the ages. The results were a spirit dead-to-God and a mental atheism and agnosticism as well as a degenerating flesh. Humankind lost his perfection! The second Adam-man, Jesus Christ came to completely, and to vicariously fix this default by reversing this fallen condition through regeneration of the flesh. The Ransom paid through His sacrifice fixed and reverses this universal problem, so that one day, the prophecy as quoted above will come to a completed fulfillment:

Humanity will teach no more every other human being his neighbor, and every man his brother, saying, 'Know the Lord!' for all Mankind WILL know him. There will be no need to evangelize. This verse is telling us of a time when the end of the evangelization of man is over with, and that ALL men will know Him.

Everyone KNOWS the LORD, from the least of them unto the greatest of them. How the LORD does this is He forgives all of humanity's iniquity though the saving work of Jesus Christ, waits patiently as every man sees Him as He really is, sees and believes and is reconciled - each in their due time as drawn by, called by, chosen by, elected by and testified by the LORD; and He SURELY then remembers Mankind's transgressions no more. And the way He did this was because, as the ancient prophets predicted to us: "*God so loved the World, that He gave His only begotten Son,*" (KJV Jn. 3:16) To be, "*wounded for our [Mankind's] transgressions, and was bruised for our [Mankind's] iniquities: the chastisement of our [Mankind's] peace was upon Him; and with His stripes ye [all Mankind] were healed.*" (KJV Is. 53:4) "*For, whoever shall be believing, (and all shall one day be bowing and every tongue shall be confessing), shall not be perishing, but [will] be being saved and [will be coming into] having life abundantly, even beyond the eons.*"

The Prophets of old referred to 'all Mankind' when using these pronouns. The Apostle Paul clarifies this with his message to the believers of his day, when He warned them not to fall into exclusionary and sectarian thinking, and to always remember the Faith once delivered to the Saints, in light of 'the other false gospel' being

taught, Because, "***Christ died for all Mankind, especially*** **[and not exclusively]** ***of those that believe.***" (KJV) He did not die for a few as so many believe. His election is an all-inclusive on-going corporate election, not an individual election. For, Jesus Christ was "a Ransom for all Mankind" according to Timothy, (1 Tim. 2:6) since it was Adam's fault and not ours; it must necessarily be the second Adam's responsibility to reverse ALL of what the first Adam did. This atoning and saving Work on His part was without any work on our part, that any of us should boast or take credit. Christ died for all Mankind and not exclusively of those that believe.

We neither merit nor demerit our atonement, because it is a free gift of God through the work of Christ, who did it for all of us. It is a freely imputed righteousness and a universal one as well. For, "*...by the offense of one [judgment came] upon all men to condemnation, even so by the righteousness of one [the free gift came] upon all men unto justification of life.*" (Rom. 5:18-19)

Judgment and death fell on all Mankind, because of one man's (Adam's) offense, or 'rebellion'. So, it is only fair to be equal, that by (or, because of) the perfect righteousness of another man (Jesus Christ) the free gift [of grace] came upon all Mankind unto justification of life. This was done by the Lord dying on the stake and shedding His own blood for us all and being resurrected from the dead to show us, He defeated death and destroyed the works of the Devil. Most people are just not aware of this GOOD NEWS yet. It is no wonder with all the 'limited atonement', punishment myths, Hell legends, and Biblical misunderstandings being taught today.

Is. 40:5
ALL SHALL SEE HIM

"*And the glory of the Lord will be revealed, and all Mankind will see it together; the mouth of the Lord has spoken.*"

There will be no questions as to truth, for unlike 'salvation by grace through faith' now, at that future time it will be 'seeing is believing'. Many do not want to believe this truth and devise theologies of salvation to exclude many from this great and wonderful Good News of glad tidings. And they will argue many points from poorly translated verses and twisted doctrines to send more people to Hell than to redeem them to God. But, what does the Bible say the answer is to those who die not knowing Christ?

What if some do not believe? Traditional Orthodoxy decrees that they all get "eternal Hell fire." But, "shall their unbelief make the faith of God to no effect?" (**Rom. 3:3**) Obviously, the conventional answer is a yes. Most churchmen either avoid answering this question properly or they retort with some confused distorted rhetoric that

suggests 'no effect'. But, shall this unbelief and wickedness annul the promise, which God made to Abraham? (**Gen. 17:7**)

The answer is NO it will not. For, "God forbid: yea, let God be true [about this truth] and every man a liar [who speaks contrarily]" (Rom.3:6). God will not always be wrathful and angry forever. He will not let His anger continue, nor His casting off extend for all eternity. (**Ps. 103:9; Lam. 3:31-33; Ps. 30:5; Is. 54:8; Is. 57:16**).

The reason is "*God has concluded all Mankind in unbelief, -that all Mankind may be guilty before God - because all Mankind have sinned after Adam ['like Father, like Son'] and fall short of the glory of God*." He does this, "*so that He might have mercy upon all*." (Rom. 11:32-33; 3:19; 3:23). We now see all tears wiped away, no more sorrow, nor crying, nor pain. (**Rev. 21:4**). DEATH and HELL are even destroyed! (1 Cor. 25:26). "Behold! What does all this? But, 'the Lamb of God, which taketh away [ALL] the SIN of the world!' What is that Good News that the dead shall 'see and believe' as God saves ALL FLESH? It is the Lamb of God.

"*I exhort first of all that supplication, prayers and intercession, be made FOR ALL MEN...* [That] *this is GOOD AND ACCEPTABLE in the sight of God our Savior; WHO WILL HAVE ALL MEN TO BE SAVED, and to* [eventually] *come unto the knowledge of the truth...* [And this truth is] *Christ Jesus,* [who] *... gave himself a RANSOM FOR ALL, to be testified IN DUE TIME* [to everyone, that He did it for all Mankind]. -- (I Ti. 2:1-6)

All of these substitute pronouns, symbols and terms you see in these verses seem to point to this truth, that God 'wills' [predestined] ALL men to be saved in the end, each in their due order in His time-line. These verses show that no one will be left out, or be left behind and permanently exiled. The many misinformed preachers of today will say they are, 'eternally damned'. But, the Holy Scriptures, from Genesis to Revelation, teach that God has a different plan [contrary to man's reasoning] from 'before the creation' of the cosmos and even before man himself, to have a perfect final state filled with ALL His beloved children. This may not make much rational sense to the majority of theological bigots, but it surely makes all the sense to our altruistic God.

Now a big question arises as to the destiny of the departed, especially those who do not know Christ - babies, the heathen, savages and idiots or those who have denied Him. What happens to them? Is this fleshy life that one and only time a man has to repent, confess and believe? Does God directly mention that man is eternally cut off at physical death from having any ears to hear the evangel?

Let us see in the following sections just what Scripture has to say. Maybe we can get a better idea of the love, grace and mercy God has,

not to mention a little more just treatment of His beloved created beings. Surely, ALL Mankind will see and be saved. For, Isaiah 40:5 says, "And the glory of the Lord will be revealed, and all Mankind will see it together; the mouth of the Lord has spoken." This verse indicates that all people (with no exceptions) will see the glory of the Lord. There will be no individual isolated from God at that moment, no one locked away in torment forever. This prophecy was quoted and applied to the Lord Jesus in Lk. 3:6 showing that all the Apostles believed and taught that, "***all Mankind will see the salvation of the Lord.***"

(Rev. 15:4 and Ps. 86:9)
ALL SHALL GLORIFY HIM

"*ANY (who?) may by no means (may) be (being) afraid of You, Lord! And (rather)should be esteeming the Name of You, [acknowledging] that only You are benign, that all the nations [all Mankind] shall be arriving and they shall be worshipping in view of You; that [For] the just Awards of You were made manifest.*" [CLV]

"*Who shall not fear thee, O Lord, and glorify thy name? For* [thou] *only* [art] *holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*" (Rev. 15:4) "*All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name,*" (Ps 86:9 AV) for the purpose of making "*all* [men] *see what* [is] *the fellowship of the mystery,*" (Eph. 3:9) for "*the glorification of God in all things*" (1 Pet. 4:11) God shall be glorified in all things by all nations, people and flesh. All men shall see Him and shall worship before Him and there shall be no one who does not fear Him.

THE GIFTS OF GOD

Jer. 24:7
A NEW HEART AND SPIRIT FOR ALL

"*And I WILL give them [all men] a Heart to know me, that I [am] the LORD, and they WILL be my people, and I WILL be their God: for they WILL return unto me with their whole Heart.*" - KJV

Only God can give a man the heart to 'know' Him.

Ez. 36:26, 27
All get A New spirit in heart

"*A new Heart also WILL I give you* [Mankind]*, and a new spirit [the Holy Spirit] WILL I put within you* [Mankind]*: and I WILL take away the stony Heart* [i.e. the Heart of O.T. Law Keeping] *out of them,*

and I WILL give them a [i.e. New Testament] *Heart* [of grace]." (KJV with interpretations)

Ez. 36:27

"*And I WILL put my spirit within you [all Mankind, each one in his due order of time], and will cause you to walk in my statutes, and you WILL keep my judgments and do them"*

Deut. 30:6
All Get A New heart

"*God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.*" - KJV

"And the Lord God Yahweh the Elohim of Mankind WILL circumcise (all) men's Hearts, and the Heart of man's seed, to love the Lord with ALL their Heart(s), and with ALL their souls [consciousness], that they may be living." - Paraphrase.

This verse has been retranslated to befit the New Testament revelation, the Gospel to all men, where there is no more a difference between Greek or Jew, male or female, no distinctions at all with humanity. As in Christ we are all Israel now, (**Gal. 6:16**) all men are considered heirs to the promise to Abraham, for there is no more sectarian 'racial' distinctions. (**Rom. 10:12, Gal.3:28, Col.3:11**) Therefore, as above with 'all the hearts' of ancient Israel, so it is now with 'all the hearts of the Gentiles', and thus all Humans.

Ez. 11:19, 20
All humanity keep His statutes

"*And I WILL give them one Heart, and I WILL put a new spirit within you [all humanity]; and I WILL take the stony Heart out of their flesh, and I WILL give them a (new) Heart of flesh.*" - KJV

Sounds like what the LORD did after His ascension, when He sent the Holy Spirit into the hearts of the people and started the Grace Age period. This is the 'Light' that every man is born with, that gives him no excuses. God is the one whom turns the hearts of stone into hearts of flesh, a symbol of grace and enlightenment, the New Testament we have today.

Ez. 11:20

"*That they [all the human race] will then do my statutes, and keep mine ordinances, and do them.*" - KJV

Is. 55:3

"*I WILL make an age-lasting agreement with Mankind, even the sure mercies of David.*" - CLV

Is. 30:18

Has mercy on all Mankind

"*Therefore WILL the Lord wait, that He may be gracious unto you [all the human race]; and therefore WILL He be exalted, that He may have mercy upon you [all]."* - KJV with interpretations."

Acts 2:39

"*The promise (the promise above) is unto you and unto (all?) your children, and all those who are far away (i.e. the heathen, the savage, the whole earth), [and] as many as ever He shall be calling towards Him, the Lord Master, the God of us.*" [CLV paraphrased.]

Obviously, "all" means all, as all of "the far away people" are mentioned without exclusions. In addition, this promise of salvation is to as many as the father calls and draws to himself, and that is the entire Adamic human race, for He draws ALL men unto Himself.

Is. 43:16

NONE ARE FORSAKEN FOREVER

"*These things WILL I do unto them and not forsake* [forever, any one of] *them.*" - KJV with interpretations.

I Chron. 29:11-12

ALL WILL BE REPAIRED

"*O Lord you are exalted as head above all and in your hand are strength and power, and [it is] in your hand to exalt and repair all.*"

The Hebrew word translated "repair" has been rendered "strengthened" in many versions. However, that same word is used 19 times in Nehemiah to designate the making of repairs on the broken walls of Jerusalem. Likewise, it is employed in II Kings to describe Joash's repair of the temple. In I Chronicles 29:12 Solomon is led to choose the word "repair" to show that God is capable of making repairs on all people. Moreover, He fully intends to do so, as shown also in Isaiah 29:24, "*And those straying in spirit shall know understanding, and the grumblers shall learn influence, and the deriders tongues shall learn to talk welfare.*"

Ps. 64:9

ALL HUMANS WILL FEAR HIM

"*And every human shall fear. Then they shall tell of Elohim's*

deeds and will contemplate His handiwork."

Is. 60:21
ALL MEN WILL LIVE WITH GOD

"*And the people of You, all of them, righteous ones; for the ages they shall tenant in common that land, the branch of Yahweh's planting, the work of His hands, to beautify itself, that He may be glorified.*" [New translation; CLV paraphrase:]

Humankind WILL ALL be perfect; that God may be glorified, and God will be ALL in ALL men.

1 Cor. 15:22
ALL THE DEAD RAISED IN CHRIST AND GIVEN LIFE

and **Rom. 5:12,** also **1 Cor. 15:42-44, 49, 51-53**.]

"*As in Adam ALL* [descendants of Adam] *die, even so in Christ* [the second Adam] *WILL ALL* [of Adam's descendants] *be made alive."* (KJV with interpretations)

"Therefore, even as through one (human) man SIN entered into the world, and through SIN death, and thus death passed through into all Mankind, on which all sinned..." (CLV)

This is a very important passage. It teaches universal death and universal life. All die, and all shall live again. All the dead, all who die in Adam, shall be raised in Christ; none shall be raised out of him, but all in him. Paul draws the parallel lines between the first and 2ed Adam and between the extent of natural and moral death on the one hand, and of immortal and spiritual life on the other. He shows that all who had or would experience the former, should eventually experience the latter.

The apostle's language is so clear and full with respect to the final happiness of those who are thus raised, and that their resurrection to life will be ultimately a blessing. Christian tradition has falsely supposed that He is here treating of the resurrection of the virtuous only. That is not the fact, for He evidently speaks of the restoration of the entire human race. Christ shall raise all who die by Adam; otherwise, the apostle's assertion would be untrue. The case then would have been this: as in Adam all die, so in Christ shall a select number, a small proportion, be made alive. However, this is not the apostle's doctrine. His expressions are equally universal in each clause. ALL die in Adam. The same ALL, without any exception, without any restriction, shall by Christ be restored to life, and ultimately to holiness and everlasting happiness.

Tradition teaches that the resurrection spoken of here is a resurrection of the body merely. It is, therefore, only a physical change and does not imply that everyone who will be thus raised will be saved.

There is good evidence that many shall be raised but not to redemption. How do men die in Adam? Adam here signifies earthy man. Every man is an earthy man.

Well, as in the earthy man all die, even so in Christ (the heavenly man) shall all be made alive. Now, how do men die in the earthy man? They die both physically and morally. Rom. 5:12, says, "*By one man SIN entered into the world, and death by SIN; and so death passed upon all men, and because of that all have sinned*." Natural death is the result of a mortal constitution, which every man has. Moral death is the result of SIN, which every man commits. Well, as in the earthy man, all die physically and morally, even so in Christ shall all be made alive physically and morally. Besides, the apostle shows that all who are raised from the state of death will be raised from "*corruption to incorruption,*" from "*dishonor to glory.*"

This certainly shows that the change to be effected by the resurrection is something more than a mere physical change. Nor does the apostle give the least hint or intimation, in the whole chapter that any who are raised will be miserable thereafter. On the contrary, He speaks of it as a change to be effected upon all Mankind, and upon all alike.

2 Cor. 5:17
ALL RECEIVE SALVATION

All who are in Christ are recipients of salvation, said the same writer,

"*If any man be in Christ, He is a new creature, old things are passed away, and behold all things are become new.*"

This is the blessed state of all who are and ever will be in Christ. They are in possession of the salvation of heaven. Do not forget the promise is that all who die in Adam shall be thus blessed.

Rom. 8:1
ALL FREED FROM CONDEMNATION

"*There is no condemnation to them that are in Christ Jesus.*"

They are also free from condemnation. All the dead are to be raised bearing the image of the heavenly. "*So also is the resurrection of the dead* (of all who die in Adam). *It was sown in corruption, it is to be raised in incorruption; it was sown in dishonor, it is to be raised in glory; it was sown in weakness, it is to be raised in power; it was sown a natural body, it is to be raised a spiritual body. There is a natural body, and there is a spiritual body... And as we have borne the image of the earthy, we shall also bare the image of the heavenly*" (**I Cor. 15:42-44, 49**).

Let it not be forgotten that the Apostle is here speaking of a

universal resurrection of all who die in Adam. Of this, there can be no doubt. That act is prominent through the whole of this highly important chapter. A blessed immortality then for all Mankind is established beyond all doubt, all cavil. The writer, in the same chapter, repeats the same soul-inspiring truth. "*The dead (all who die in Adam) shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality"* (**I Cor. 15: 52**).

The Apostle again teaches that the change from earthly to heavenly is to be universal. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (**I Cor. 15: 51, 52**). Dr. Clarke understands this to refer to all Mankind. He says, the "resurrection of all the dead, from the foundation of the world to that time, and the change of all the living then upon the earth, shall be the work of a single moment."

The change, then, is to be universal – the living and the dead are to be changed. But notwithstanding this plain testimony, it is supposed by some there is to be no change after death; that during the countless ages of eternity, all will retain the same characters they possessed when they breathed their last breath and heaved their last sigh in this world – a doctrine at variance with reason, benevolence and the word of God. If it is true, but few will participate in the joys of heaven, for nearly all of humanity live and die, more or less sinful. However, this is not true. All who die in Adam are to be made alive in Christ. -- [MANFORD]

1 Cor. 15:42-44, 49, 51, 52, 53
ALL BEAR THE IMAGE OF THE CELESTIAL

"*So also is the resurrection of the dead (of all who die in Adam). It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body, and as we have borne the image of the earthy, we shall also bare the image of the heavenly.*"

All the dead are to be raised, bearing the image of the heavenly. Let it not be forgotten that the Apostle is here speaking of a universal resurrection of all who die in Adam. Of this, there can be no doubt. That act is prominent through the whole of this highly important chapter. A blessed immortality then for all Mankind is established beyond all doubt, all cavil. The writer, in the same chapter, repeats the same soul-inspiring truth. "*The dead* (all who die in Adam) *shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality*" (**I**

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Rom. 8:20, 21
ALL RETURN TO GOD AND DELIVERED FROM CORRUPTION

"*For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creation itself WILL be delivered from the bondage of corruption into the glorious liberty of the children of God.*" - KJV

The word 'creation' in this passage necessarily includes "every human creature," or "ALL Mankind."

1 Cor. 15:28
ALL SUBDUED WITH GOD ALL IN ALL

"*And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be ALL IN ALL.*"

"God is love" and so in the resurrection state all will be redeemed from the dominion of SIN, and be imbued with love divine. What a blessed promise! What a glorious theme for contemplation! Love will triumph over all opposing obstacles and enthrone itself in every heart.

Then will the purpose of God relative to man's destiny, be consummated; then will Jesus have performed his Father's will. -- [MANFORD]

1 Cor. 8:6
ALL PEOPLE ARE FROM GOD AND RETURN TO HIM

"*Yet to us [there is but] One God: the Father out of Whom [is] all and we in Him and one Lord Jesus Christ through Whom [is] all and we through Him.*"

While this verse does not discuss or even mention God's final reconciliation of all people, it shows the basis by which reconciliation of all is both possible and logical. If all exists in God and through God, then God owns all. It should not surprise us that God decided to save all people; they are, after all, His possessions!

I Corinthians 8:6 also contains a bold presentation of Jesus Christ as part of the everlasting Godhead. All punctuation marks in English translations are of human origin, there being no such punctuation in the manuscripts. To determine the meaning of, it is suggested that a colon be placed after "One God:" Following that colon, the remainder of the verse then designates two Individuals who are each part of the "One God:" the Father [Who is the Ground of All Being] and the Lord Jesus Christ [Who is the agency or channel through whom all exists]. To punctuate the sentence so that the "One God" remark covers only the Father turns the Lord Jesus Christ into a Unitarian afterthought. This is not what Paul had in mind. It was Paul's desire to proclaim Jesus Christ as a coexistent and coeternal Deity along with the Father. Punctuating the verse to show otherwise is to set it wrongly in opposition to the rest of scripture and does damage to our understanding of Christ's nature. -- [G. HOWE]

1 Cor. 15:49
ALL OBTAIN THE CELESTIAL IMAGE

See also, 24-28, 42-44, and 51-54. Rom. 11. 36, Heb. 2:8, 9

"*And according as we wear the image of the soulish, we should be wearing the image also of the Celestial.*"

The Apostle Paul teaches that all who have borne or shall bear the image of the earthy man, shall also bear the image of the heavenly man. "*And as we have borne the image of the earthy, we shall also bear the image of the heavenly"* (**1 Cor. 15:49**).

Paul teaches the resurrection of all the dead out of corruption and into incorruption, from weakness to power, from natural to spiritual, from dishonor to glory. He teaches the change of both the living and the dead from mortal to immortal. He said, "*So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body*" (**1 Cor. 15:42-44**). "*Behold, I show you a mystery; we shall not all*

sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound); and the dead shall be raised incorruptible, and we shall be changed. For, the corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and then shall be brought to pass the saying that is written [see **Isa. 25: 6-81**], *Death is swallowed up in victor"* **(1 Cor. 15:51-54).**

It is often asserted that there is no change after death; but, if there is any truth in the declaration of the apostle in these texts, the most important change which will ever be experienced by man will take place after death. Man, therefore, in the resurrection world, will be a very different being from what He is here. All reasoning, then, upon the subject of what man will be there from what He is here, is entirely out of the question. He taught that out of God, as the great author, origin, source, and fountain, all things have proceeded; and that into him, as the great center to which they are tending, shall all things return: "*For of him (God), and through him, and to him, are all things: to whom be glory forever. Amen."* Needless to say, "Who cannot respond?" (**Rom. 11:36**).

Finally, He teaches the subjection of all intelligent beings to Christ; and, finally, there and Christ's subjection to God; that God may become the all and in all of his creatures. "*Then cometh the end, when He (Christ) shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign until be hath put all enemies under his feet. The last enemy that shall be destroyed is death, for He hath put all things under his feet.*

Now, when He saith, all things are put under him; it is manifest that He is accepted, which did put all things under him. And, when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him that God may be all in all" (**Cor. 15:24-28**).

This testimony very plainly asserts the following facts. 1.) All things, that is, all beings, are to be brought into subjection to Christ. This work is now going on. It is a progressive work, but will eventually be consummated.

In **Heb. 2:8, 9**, Paul says, "*Thou (God) hast put all things in subjection under his* (Christ's) *feet, for in that He put all in subjection tinder him, He left nothing that is not put under him. Now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that He by the grace of God should taste death for every man."* 2.) There is but one exception to this universal subjection, and

that exception is God. 3.) Christ is to put down all rule, and all authority and power. Of course, when this is accomplished, the devil will have no rule, nor authority, nor power. 4.) Christ and all Mankind are finally to become subject to the power, the authority, and the government of God.

We have shown that Mankind is not only to become subject to God, but is to be reconciled to him. Of course, there will then be no rebels against God in the universe; either in will, wish, desire, or action; but the spirit of God, Who is love, will pervade the hearts and minds of all his creatures, and He himself become all in all. Then God's will and purpose respecting the final destiny of his creatures will be accomplished. His promises will be fulfilled, his oath performed, and his counsel established. Christ will see of the travail of his soul, and be satisfied; and the highest and holy wishes and desires of the hearts of all God's rational creatures will be gratified.

Ps. 68:18
ALL THE REBELLIOUS GIFTED

"*You ascend to the heights. You take captivity captive. You apportion gifts to Mankind, and even to the rebellious ones, that You, O Lord, may tabernacle.*"

Most English translations have an error in **Psalm 68:18**. Where the Hebrew says that God apportioned (or gave) gifts to Mankind, the translators mistakenly said that God received gifts from Mankind. When Paul quoted **Psalm 68:18 in Ephesians 4:8,** He plainly wrote that God gave the gifts. Since He intends to dwell, to tabernacle, or to rest among all people, the Lord will supply gifts to them, even to the stubborn or refractory individuals, who will by that time be changed. God's universal approach in giving gifts to all people, even the rebellious ones, is well substantiated in scriptures such as **Lk. 6:35-36**. Likewise, Paul taught that God would have mercy even on people who cannot be convinced or persuaded (**Romans 11:32**). In **Ephesians 4:8,** Paul applied **Psalm 68:18** to God's giving various spiritual gifts to Christian believers. It is interesting that God will enslave captivity itself, a remark that proves He will not use everlasting captivity to punish those who "*die in their sins*." -- [G. HOWE]

James 1:18
ALL MADE NEW CREATURES

"*Of His own WILL He beat us [each one as they come to believe] with the word of truth, that we [i.e. those that especially believe] should be a kind of first-fruits of His creatures."* - KJV with interpretations.

Rom. 11:16
THE FIRST FRUITS

"*If the first-fruits be holy, the lump is also holy.*" - KJV with interpretations.

If the first ones to believe were made Holy, how much more true is it that the whole of Mankind "the whole lump" is also elected to be HOLY? Seems the first fruits are those who especially believe, while the lump is the "all Mankind" that persist in unbelief. "Christ is the Savior of all Mankind ('the lump'), especially those (first-fruits) that believe." In other words, "If the ones especially believing be holy, (then) all the rest of Mankind is also (destined to be) holy." As the Scriptures say, a little leaven, leavens the whole lump, and in this Abrahamic promise it is a positive statement.

1 Cor. 15:49
ALL BEAR THE NEW MAGE

"*As we [Mankind] have borne the image of the earthly, we [Mankind] WILL also bear the image of the Heavenly.*" - KJV with interpretations.

1 Cor. 15:22
ALL DIED, SO ALL SHALL LIVE

"*As in Adam ALL [sons of Adam] die, even so in Christ WILL ALL [sons of Adam] be made alive.*" - KJV with interpretations.

(As) in Adam	v.	(Even 'equally' so) in Christ
ALL [Mankind] die	v.	(Even 'equally' so) ALL [Mankind] shall be made alive
in the falling away.	v.	in the resurrection. Result.

2 Cor. 5:17
ALL ARE IN CHRIST AND ALL ARE NEW CREATURES

"*So if any is* [and all will be] *in Christ,* [they are a] *new creation, the primitive (old creation) (has) passed away. Be perceiving, the ALL has become new!*" - [CLV, Literal sub linear translation]

THE SHEEP OF GOD

Ps. 100
ALL HUMANS ARE HIS SHEEP

"*You, all of the earth, raise a shout to Yahweh! Serve Yahweh with joy! Come into His presence with jubilation! Know that Yahweh, He is*

God! It is He that has made us, and not we ourselves. We are His people and sheep in His pasture. Enter His gateways with acclamation, His courts with praise! Extol Him! Praise His Name! For Yahweh is good, His unfailing love is age-enduring, and His faithfulness unto generation after generation."

The entire earth will someday serve God and joyously shout to Him. The "we" of "we are the sheep of His pasture" includes every created individual as in "all of the earth." God's unfailing love is directed to the whole earth; it endures through all ages and applies to all generations. The truth of total reconciliation could hardly have been presented more clearly than it is in Psalm 100. Praise God! -- [G. HOWE]

Lk. 15:4
LOST SHEEP ARE UNSAVED HUMANS

"*What man among you having one-hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one having been lost until He find it?*"

Matt. 18:14
GOD WILLS NONE TO PERISH

"*Thus it is not the will of your Father in heaven that one of these little ones should perish.*"

Christ's words in **Matthew 18:14** follow immediately after His parable of the lost sheep (**Lk. 15:4**). Nothing in the Bible precludes the one lost sheep from representing each lost human soul, living or dead. Christ's assertion that it is not the Father's will that one of the little ones should perish involves a Greek word for "will" that doe's not mean "wish," "desire," or "hope." Instead, the word "will" used by Christ means "plan." It indicates that the perishing of a lost soul is outside God's program and absolutely will not happen. "All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all." Christ said that each of us lost sinners will be found. The loving Lord is like the man in Jesus' parable who kept on looking until his sheep was recovered. -- [G. HOWE]

Lk. 4:18 and Is. 61:1-3
ALL SHEEP EVANGELIZED

There's so many hurting people out there. In fact, the whole world is hurting, because all men are created equal. The LORD does not discriminate when it comes to the sun shining and the rain falling on both the righteous and unrighteous. He treats all equally and fairly, and if there is such a thing as "an offer of salvation ," He thus must equally

offer it to all whether it be in this world or the next. Jesus, referencing Isaiah's prophecy about His ministry, said in a general way about all Mankind, that He came, "*...to bring the evangel to [ALL] the poor... to heal [ALL] the crushed heart[s], to herald to [ALL] captives a pardon and to give sight to [ALL] the blind; (and finally) to dispatch [ALL] the oppressed with a pardon; and to herald [TO ALL] an acceptable year of the Lord.*" (**Lk.4:18**) (CLV)

The bringing of Glad Tidings of Joy to ALL PEOPLE is predicated on the phrase "all mourners" in the following verse, and was meant to fulfill the prophecy of Isaiah about all Mankind receiving the evangel, cured hearts, free pardons for their sins, (spiritual?) eye sight, and joy rather than crying. This is to say, He promised to bring every human being rejoicing, elations, and a spirit of praising! And He is working on this now in ""working all things"" after the council of His own will." (**Eph.1:11**)

"*...to bear tidings to [ALL] the humble... to repair [ALL] the broken hearted; to herald liberty to [ALL] the captives, and to the blind, the unclosing of the eyes; and to the prisoners, to take the jubilee, to herald [to all] an acceptable year for Yahweh...(and) to comfort all mourners... give rejoicing to [ALL] the mourners of Zion... to give them [ALL] beauty... oil of elation... praise instead of dimness of spirit...*" (**Is 61:1-3**) (CLV Brackets added to expand the idea that "all mourners" means 'all PEOPLE', no matter what their condition.)

He came to free us ['all men'] from the fear of death that's enslaved us all our lives. (**Heb. 2:15**). As harvesters, let us labor day and night to bring His GOOD NEWS to a hurting world. But, what is this Glad Tidings of Great Joy for ALL PEOPLE? When Jesus saw the crowds, [i.e. representative of the mass of 'all Mankind'] He was moved with compassion for them, because they were distressed and dispirited like sheep without a shepherd. Here we see that Jesus saw all humans as lost sheep, for He said He came to ""lay down His life for THE SHEEP." (**Jn. 10:15**) Obviously, since He is the Savior of all Mankind - "the Great Shepherd of the Sheep" (**Heb. 13:20**), [Because all men are lost, for all men have sinned: (**Rom. 3:23**)], and draws all men to Him (**Jn. 12:32**), all Mankind must be recognized as His Sheep, whether they recognize Him as the Shepherd or not. Jesus obviously considered ALL men as lost sheep. (**Jn. 10:14-15**) But, we know He had more than one flock: Israel "the Lost Sheep" and also the Gentiles - 'lost sheep in general.' (**Jn. 10:16**) He said, "the harvest [all the people of the world] is great, but the laborers [sincere believers, evangelists] are few." He said, "pray, that the Father send laborers into His harvest [the whole of Mankind]" (**Mt 9:36-38**). Hence, we see that the gospel went to the Apostles, to the Disciples, to the Lost Sheep

of the House of Israel, then to the Gentiles through Paul's ministry - thus, it went out to ALL the World: all Mankind.

TWO FOLDS MADE INTO ONE

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd." (**Jn. 10:15-16**).

Jesus said there were two folds of sheep. The first is the one He said is "*the sheep*." Then there is that "other sheep" He said He has, which are not of this (Jewish) fold. In the first case He "must bring" them, for He said in the second case that "them (the second fold) also I must bring. In the conclusion of "must bring" Jesus said "they shall [all] hear His voice, and there shall be "one fold" and "one sheep." Let us interpret this for better understanding:

"As the Father knows Christ , even so Christ knows the Father [His person and His "will"]: and [according to the Father's "will"] Christ lays down His life for the sheep [the Jewish people], for He [He owns them] and must bring them [draw all toward Himself - "all Israel shall be saved"]. And other sheep [the Gentile Nations - non-Jew] Christ has [owns] also, which are not of this [Jewish] fold: them also (Christ owns] -[and] Christ must bring [them also], and they [both sheep folds - all Jews and all gentiles - and all the dead too] shall hear His voice (See **Jn. 5:24-29**); and there shall be one fold [one nonracially distinguished resurrected humanity], [and] one shepherd [Christ, the "Heir to all]."

THE "ALL" OF GOD
All MANKIND WILL BE SAVED
"All Flesh shall see the salvation of God."
(Lk. 3:6, quoted from Is. 40:5)

ALL FLESH MEANS ALL MANKIND

The big question to answer is how many souls will ultimately be reconciled to God. There are only two types of atonement to pick from and only three different destinies to decide on. The two atonement theories are 'limited atonement' and 'unlimited atonement'. One is the

truth, while the other is false. Both cannot be true. The three possible destinies are; 1.) God annihilates those whom He does not save or cannot save. 2.) God eternally torments the unsaved, and 3.) God reconciles all humans.

So, what is God's truth? Will everyone be reconciled or not? Will the majority spend an eternity in Hell? Alternately, will God annihilate most people? What has God revealed about this compared to the Devil's lie? Should we believe the myths and fables of human tradition or should we believe the Bible when it says, "***All flesh shall see the salvation of God.***"? **(Lk. 3:6, quoted** from **Is. 40:5).**

Do we swallow the complicated, twisted, changed, and perverted translations of men or the hundreds of plain, unpolluted, and obvious verses that tell us everyone is redeemable? Do we accept the dictates of the Roman Church and her Protestant followers, or should we go to the Greek sources - the early Christians, who penned the scriptures and knew the truth.

Mark 16:16, John 3:18 and Hebrews 12:25

Traditional theology teaches that the Bible does not support that God has already saved the unbeliever, before He confesses with his mouth and believes in his heart; it is from this that He receives grace through faith. In addition, they will miss-use the following verses to try to prove this.

John 3:18

"He who is believing in Him is not being judged; yet He who is not believing already has been judged, for He has believed not into the name of the monogenous Son of God."

Mark 16:16

"The one believing and being baptized shall be being saved, yet the one disbelieving shall be being judged unsaved."

Heb. 12:25

"Be bewaring, you should be refusing NOT the One talking! For if those fled [escaped] not the One speaking on the Land [earth], much more so, [escape not] we, who might be turning from the One from the heavens, whose voice then shakes the land [earth]."

Partialism tells us that these passages suggest that unbelievers stand under God's condemnation and not His salvation. Therefore, God is be said to be only the Savior of all by '*offering*' salvation to all men and should an unbeliever repent from his unbelief God will then save him then, and only then. Yet, the "**is**" in *"God **is** the Savior of all*

Mankind" is in the 'present tense'. God has not saved the believer from sin, the consequences of sin nor physical death. God has not given the believer immortality yet. We are still sinning, dying, living in corruption, and hoping for that resurrection unto life. We are being disciplined for what we do "in" this life:

For He who is eating and drinking unworthily is eating and drinking DAMNATION to himself, not discriminating the body of the Lord. Therefore, many among you are infirm and ailing, and a considerable number are DEAD. For, if we adjudicate ourselves, ***we would not be judged****. Yet,* ***being judged****, we are being disciplined by the Lord, that we may not be DAMNED with the world"* (**1 Cor.11:29-32**).

Yet such a believer who gets damnation in this life will still receive eonian life in the future! These verses that seem to suggest the damnation of individuals that are not believers and that are not being baptized, does not at all mean that God is not 'presently' their Savior.

The Authorized Version or traditional translation of **Mark 16:16** is, *"He who believes and is baptized is saved, yet He who disbelieves is DAMNED."* Just because Saul was disbelieving and was being DAMNED (at that time), God was still his Savior, whether He knew it or not.

Now, why would God be his Savior at the same time he is being damned? Because Saul was *"chosen in Christ before the disruption of the world"* (**Eph.1:4**), and that was before He was born as well as believed. Why was ["is"] He Saul's Savior? Because, *"while He was still a sinner, Christ died for his sake"* (Paraphrased: **Rom.5:8**).

The corrupt Corinthians who were eating and drinking unworthily had God presently as their Savior. Yet they still got DAMNED and some even received the death penalty by God. However, God was still' presently' their Savior, especially of them that believe. Now just because an unbeliever has yet to go through a judging in the future, this does not mean that God is not their Savior. Christ has already died and taken away the SIN of the world (John 1:29) and He covered ALL our sins, yet not our sins only, but ***"the sins of the whole world"*** **(1 Jn. 2:2)**.

Therefore, God does save the unbeliever. Was Saul, while on the road to Damascus, an unbeliever? Were you an unbeliever before you believed? Did Christ die for you before you believed or after you believed?

Hebrews 12:25 does not prove that God, in the ultimate sense is not the Savior of all the Hebrews who might be refusing Him. While it is true that disbelievers may not get to enter into the 1000 year kingdom, and may even be cast into the lake of fire, it is also true that they will EVENTUALLY be justified and constituted righteous

(**Romans 5:18,19**). The Scriptures reveal that eventually "all" are to be subjected to Christ, where God will be all in all (**1Cor.15:22-28**).

God is still their Savior even if they do not realize it yet. Maybe He is not experientially in their own reckoning at this moment, but ultimately, all will be seeing and reckoning, and then He will be seen as their Savior. Not only all heads will bow, and all knees bend, but all eyes will SEE Him for whom He is. This is the pure truth of Scripture!

The choice is yours and the consequences are not lacking when it comes to changing what God has said and believing falsehood! (See **Rev. 22:18**). To help the reader begin to understand further, a fellow brother in Christ has said it this way:

"*Calvinism is a cruel and unloving profanity. Arminianism is a proud and self-righteous profanity. Calvinism is cruel and unloving because it claims that God allows beings to come into existence that deserve to suffer endlessly, and will suffer endlessly, except for a few that God will rescue from such a fate by His irresistible grace. Arminianism is proud and self-righteous because it claims that only those who receive the proper information, and act on it properly before they die, will avoid suffering endlessly. They claim that God is unable to influence a person's will, unless they let Him. The Calvinist's god allows millions of beings to come into existence and either cannot, or will not do anything to stop them from suffering forever. The Armenian's god lets us down just when we need Him the most. Our greatest need is a change in our stubborn will. The Arminian god either cannot or will not meet us when we are in our greatest need-unsaved, unaware, uncaring, sinning, lost, and stubborn. Calvinism and Arminianism are both built upon the false foundation of "endless hell." The profanity of the doctrine of "endless suffering in hell" is also part of the black background upon which God will paint His glorious masterpiece. Without fail, God will, in due time, transform all deceptions, delusions, and false doctrines, into something better... In addition, He will do this for everyone, without exception.*" -- [Ted Jones, Personal Communications]

"THE MANY" MEANS ALL FLESH

Biblical pronouns or phrases such as "we," "us," "you," "the many," "many," actually refer to all men who will ever be born in Adam's lineage. Scripture says that "***the many***" were made imperfect (SIN-filled) by what Adam did and therefore doomed to die: "*the many were made sinners"* (Rom. 5:19). What is "*the many*" referencing? Could it be that "the many" refers to "*all those made sinners*"? In addition, all that were made sinners is "all Mankind." Thus, the many

or “All Flesh” (Luke 3:6) is promised to see salvation. This phrase is referring to the entire descended race of Adam - all his children, his children’s children up to and including the very last one.

God made it perfectly plain that the word “many” in this phrase is a noun that refers to all men. For, other than Christ, there is no Adamic man that is NOT stamped with SIN: “*...the WHOLE HUMAN RACE descending from ADAM is made sinners"* - (paraphrase of Rom. 5:19).

There is no person that is born perfect, sinless, righteous, immortal, and incorruptible and therefore, there is no one that is not sin filled - i.e. accounted as a transgressor of the law. Let anyone who says “*we have not sinned*” understand that they are lying to themselves and making Christ out to be a liar as well. “*If we should be saying that we have not sinned, we are making Him a liar, and His word is not in us*” (1 Jn.1:10).

Let anyone who says that “***the many,***” which were made sinners by what Adam did does not refer to all Mankind and make God a liar! Even so, if “the many” in this part of the verse means ALL MANKIND, then “the many” in the second part also means ALL MANKIND. In the former, Adam brings death, while in the latter Christ brings life. Scripture says “in Christ” will ALL be made alive; that in the work, which Christ did on behalf of all Mankind, all Flesh will be made alive in the resurrection, that is, raised out of the death, the grave, and given life. Yet, nevertheless, this does not mean that everyone in the resurrection will be treated the same. There is a judgment of the deeds of men!

DOES “ALL” MEAN ALL IN THE CONTEXT OF MANKIND?

SHORT LIST OF ALL THINGS

“Yes, it is absurd to think that God lost everything when Adam transgressed, but it is even more absurd to think that He will not get it

all back!" -- R.S.M.

Theologians have argued, debated, and even divided the church over this issue of just how much "ALL" means. Yet, this is actually not a very difficult question to answer. A quick review of the following verses will suffice in answering such a question. Apparently, ALL means everything.

All things the Father delivered unto Christ. **Matt.11:27; Lk.10:22; Jn.3:35; 13:3**
All things made by Him. **Jn.1:3; Acts 14:15; 17:24; Rev.4:11**
All things of the Father belong to Jesus. **Jn.16:15**
All things work together for good **Rom.8:28**
All things are given to us. **Rom.8:32; 1 Cor.3:21; 2 Pet.1:3**
All things are for Him, through Him and to Him. **Rom.11:36**
All things are OF Him, and BY Him. **1 Cor.8:6; Heb.2:10**
All things are put under His feet. **1 Cor.15:27; Eph.1:22; Heb.2:8**
All things are subdued unto Him. **1 Cor.15:28**
All things are become NEW (in us), in Christ. **1 Cor.15:28**
All things are of God. **2 Cor. 5:18**
All things gathered into one in Christ. **Eph.1:10**
All things worked after the counsel of His Will. **Eph.1:11**
All things Headed by Christ in the Church. **Eph.1:22**
All things built by God. **Heb.3:4**
All things created by God by Jesus Christ **Eph.3:9; Col.1:16**
All things filled by Christ **Eph.4:10**
All things subdued by Him. **Php.3:21**
All things after Him; All things consist by Him. **Col.1:17**
All things, He has preeminence in. **Col.1:18**
All things vivified by Him. **1 Tim.6:13**
All things, Jesus is heir of. **Heb.1:2**
All things reconciled by Him. **Col.1:20; Acts 3:21**
All things, we inherit. **Rev.21:7**

Apparently, "*all things*" literally means, "EVERTHING" created by God, which includes animals, minerals, vegetables and, all humans. For, "*all things were created by God; by Christ, for Christ, and through Christ*" (**Col. 1:16-17**). The expression '*restitution of all things*' appears to signify the complete restoration of all creation back to Him. When "*all things*" is coupled with the phrase "*all flesh shall see the salvation of God*," this tells the reader that "ALL Mankind"

shall see the salvation of God. A person would have to be peering through welding goggles not to be able to see in these verses the complete restitution of everything God created.

ALL THINGS MEANS ALL INCLUSIVELY

What is one of the things included in the Law of Moses concerning Christ? The answer is Christ will reconcile all things. This means "*all flesh*," "*all nations*," "*all people*," and "*all things on earth and heaven*." For it is "*through the blood of his cross, by him to reconcile all things unto himself; by him, [I say], whether [they be] things in earth, or things in heaven*" (**Col 1:20**).

"*For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And He is before all things, and by him all things consist"* (**Col. 1:16-17**).

Now, does God play favorites with men? Does He really pick and elect 'some' over the eternal loss of others? Is God bias and unforgiving of many?

"*But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law*" (**Rom. 2:10-12**).

"*And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But He that doeth wrong shall receive for the wrong which He hath done: For, there is no respect of persons*" (**Col. 3:23-25**).

So finally, the answer to the question, "Does God play favorites with people?" is, "No!" How does Christ fulfill the Law and the Prophecies? Through His blood sacrifice, so that He can - "*reconcile all things unto himself; by him,* [I say]*, whether* [they be] *things in earth, or things in heaven*" (**Col. 1:20**).

Why must all things be reconciled? All things were created for Him, to belong to Him and for His pleasure, even the most evil people. There is not one "*thing*" created that was not for Him. A residual question would be, was the Devil and Hell granted any eternal ownership of anything at all? If ALL is created by Him and "FOR" Him, then nothing is created for anyone or anything else. Therefore, if all things were created for Him to own, then all things, even the most wicked of men, in the end, must end up in His possession. *"The LORD hath made all [things] for himself: yea, even the wicked for the day of evil"* (**Prov. 16:4**). "*Thou hast created all things, and for thy pleasure*

they are and were created" (**Rev. 4:11**).

Why must God have all men be saved? Because all things were created by God for Christ and they have been given to Christ, and this of course would include all men *"All things are delivered to me of my Father"* (**Lk. 10:22).** *"All things that the Father hath are mine"* (**Jn. 16:15**). "*The Father had given all things into his hands"* (**Jn.13:3; 3:35).** Moreover, because all must see that God created all things, He will thus, make *"all [men] see... who [it is that] created all things by Jesus Christ"* (**Eph. 3:9**).

It is no difficult thing to see that God must subdue all things; that ALL MANKIND may see that He created all things and become heirs to ALL His creation; that man can glorify God in "ALL THINGS" that He created; and so, that God will be All in all, be preeminent in all, and fill all. "*Whom the heaven must receive until the times of the subjugation and restitution of all* [things] *unto Him, (which God hath spoken* [and promised] *by the mouth of all his holy prophets, since the world began), then shall the Son also himself be subject unto him that put all things under him, that God may be all in all*" **(Ac.3:21** and **1Cor.15:28**). So, "*that God in all things may be glorified through Jesus Christ*" **(1Pet 4:11),** and so, "*that in all [things] He might have the preeminence*" **(Col 1:18).** Because, "*He... ascended up far above all heavens, that He might fill all things*" **(Eph. 4:10),** and "*will have all men to be saved, and to come unto the knowledge of the truth*" **(1Ti 2:4)**, so "*that all* [men] *through him might believe*" **(Jn. 1:7).** Moreover, "*to make all* [men] *see what* [is] *the fellowship of the mystery*" **(Eph. 3:9).**

Is here anything that He has not "*put under Him"* in subjection? The answer is, 'No'. He has subjected all of creation to Christ. Hear the words of the LORD!

"*Thou hast put all things in subjection under his feet... <u>He left nothing</u>* [<u>that is</u>] *<u>not put under him</u>. But, now we see not yet all things put under him"* (**Heb. 2:8**). *It is "through the blood of his cross, by him to reconcile all things unto himself; by him,* [I say], *whether* [they be] *things in earth, or things in heaven*" (**Col. 1:20**).

How is Abrahams Promise fulfilled? By making '***all flesh***' [all Mankind] heirs to the Promise given to him: "*Thou that hearest prayer, unto thee shall <u>all flesh</u> come*" **(Ps. 65:2).** *"My mouth shall speak the praise of the LORD: and let <u>all flesh</u> bless his holy name forever and ever"* **(Ps. 145:21).** *"And the glory of the LORD shall be revealed, and <u>all flesh</u> shall see [it] together: for the mouth of the LORD hath spoken [it]"* **(Is. 40:5).** "*And I will feed them that oppress thee with their own flesh; and they shall be drunk with their own blood, as with sweet wine: and <u>all flesh</u> shall know that I the LORD [am] thy*

Savior and thy Redeemer, the mighty One of Jacob" **(Is. 49:26).**

"Behold, I [am] the LORD, the God of <u>all flesh</u>: is there anything too hard for me?" **(Jer. 32:27).** *"And <u>all flesh</u> shall see that I the LORD have kindled it: it shall not be quenched"* **(Ez. 20:48).** *"And it shall come to pass afterwards, [that] I will pour out my spirit upon <u>all flesh</u>; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions"* **(Joel 2:28).** *"And <u>all flesh</u> shall see the salvation of God"* **(Lk. 3:6).**

How does God make all Mankind heirs to Abraham? He does it by making Jesus the heir of all creation, which includes all men. This He has done in "[his] *Son, whom He hath appointed <u>heir of all</u>* [things]*"* **(Heb. 1:2),** *"through the blood of his cross, by him to reconcile all things unto himself; by him, [I say], whether [they be] things in earth, or things in heaven."* **(Col.1:20).** *"And [He] hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,"* **(Eph. 1:22),** and to *"gather together in one, all things in Christ, both which are in heaven and which are on earth; [even] in him:"* **(Eph.1:10)**, *"yea, even the wicked, for the day of evil"* **(Prov. 16:4).**

What Did He promise to do? He promised to work everything to the good and make all things new so that man may be joint heirs to ALL, for *"we know that all things work together for good to them that love God, to them who are the called according to* [his] *purpose"* **(Rom. 8:28),** so as to, *"...put all* [things] *under his feet, an* [to be] *the head over all* [things] *to the church"* **(Eph. 1:22)**; and to *"gather together in one, all* [things] *in Christ, both which are in heaven, and which are on earth, [even] in him"* **(Eph. 1:10).** For, *"He that sat upon the throne said, 'Behold, I make all things new' "* **(Rev. 21:5).** For, when *"I be lifted up from the earth, will draw* [Greek = "drag"] *all* [men] *unto me"* **(Jn. 12:32).**

Now, the believing Christian may well and rightly say, "*By a new and living way, which He hath consecrated for us*" **(Heb. 10:20),** "*according to his promise,* [all we Adamites can now] *look for a new heavens and a new earth, wherein dwelleth righteousness*" **(2 Pet. 3:13).**

ALL FLESH MEANS ALL ISRAEL AND ALL GENTILES

The Bible rings like a church bell the great message that, "***all flesh shall see the salvation of God!***" **(Lk. 3:6).** This follows God's promise that, "***all Israel will be saved: as it is written***" **(Rom. 11:26).** We see here, in just a few verses, that ALL FLESH means all that was Adamic and human in this fleshy world - all families, all nations, and all people. This is done through these two facets of salvation: The general atonement is the one that coincidentally covers infants and man in general, and the specially applied "salvation" is that which is

displayed in the lives of those whom "especially" believe. This 'special', yet not 'exclusive', side of salvation does not leave out the general multitudes of humanity.

This difference, within the context of universally applied atonement forces a positive distinction between those who are "awake" and those who are "asleep" or blind to the gospel, or as we understand it, "unsaved." The word unsaved within this context, thus means "*unaware*" or unregenerate, and un-enlightened to the person of Christ.

Though orthodoxy would like us to believe the following nonsense, the verse does not say, "*Christ is theoretically the Savior 'in the eyes' of all men*." Then, He is literally the Savior of only those who "especially" believe in (this life), before they physically pass away."

Yet the promise of Yahweh is a blessing, which eventually, through David and finally culminating in and through Jesus Christ (where the promise is finalized and He has said, "it is finished"), comes to embrace the whole lineage of Adam.

"*Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*" **(Ps. 2:8).**

Was this promise not finalized on the Cross-when Jesus petitioned His Father with these words? "*Father forgive them for they know not what they do*" and "*It is finished*." Are not these words applicable to ALL humans? Have we each not crucified Christ at one point in our lives? Did Jesus pray this only for a select few Jews? Just how many are included in the term "them"?

PRONOUNS MEAN ALL MANKIND

There are "key" verses in Scripture that suggest that ALL the pronouns used relative to human destiny are in reference to '***all Mankind***', the entire Adamic human race' and not just a select portion. St. Luke, in reference to Old Testament promises for men told us that, "***all flesh will see the salvation of God***" (**Lk. 3:6**). Apparently, He understood God is drawing all men "*in Christ*" ultimately toward a great reconciliation of all beyond the resurrection and the Lake of Fire. When these references, such as "Israel," "nations," "flesh," "peoples," "kindred," etc., are qualified with such words as "all," the meaning appears to be the same = all created Mankind. Thus, when we read that "all nations" shall be blessed, 'all flesh' shall be saved and "all people" shall see Him, we must understand that "***all Mankind***" is being designated.

The potential of these pronouns referring to ALL MEN brings to light a brighter and universal hope than what contemporary theology teaches. It defines a Glad Tiding of Greater Joy for ALL MEN compared to the traditional limited gospel. It is not hard to see the

truth of universal reconciliation when in light of this understanding. It is depressive to see how anyone could think it otherwise.

Unlike the Old Testament, the New Testament combines all humans into a single unit, as it should, and therefore, in Christ all humanity is the redemptive objective of God and the co-heirs to the promises of Abraham. The locked doors of sectarianism are flung wide open to "ALL." The new Israel includes all nations (Gentiles), all people, all families, and all flesh ('IN CHRIST'), especially those who believe and know.

Eventually, as God promised, this universal atonement apparently becomes a reality to everyone and all eventually see the subjection of everything to Christ. Thus, all men see without a doubt, the ultimate purpose of His work **(Col. 1:19-20)**, that the Father was "*reconciling the whole world*" in Jesus Christ **(Rom. 11:15)**. In addition, it was testified in due time, that God, in the process of reconciling the world, would become the ALL in All of creation. As Saint John says, "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is*" **(1 Jn. 3:2).**

Apparently, the King James translation is relaying this message. "*Beloved, now [since Christ's atonement] we [those of Mankind that especially believe; while the rest of 'the many' are willed to believe later] are the sons of God; now it does not seem yet to appear what we all [Mankind] shall be like, but we [who believe at this moment in this eon] DO know this [truth]; WHEN He SURELY appears, we [all of humanity] shall be like Him; for we ['all intelligent beings'] WILL see Him as He [really] is."*

To clarify that the "**we**" in this verse is referring to "***all of humanity***," we shall list a few supporting verses:

"Unto thee shall <u>all flesh</u> come" (**Ps. 65:2**).
"All flesh shall see the salvation of God." (**Lk. 3:5, 6**).
"Give His life (as) a ransom for all Mankind." (**Matt. 20: 28**).
"Gave Himself as a ransom for ALL," (**1Tim. 2:6**).
*""And so, all Israel will be saved" (***Rom 11:26***).*
"All gentiles shall serve Him" (**Dan. 7:14**). *[All gentiles must be saved or reconciled to do this.]*
"All the earth shall worship thee" (**Ps. 66:4**).
"All nations... shall worship thee" **(Ps. 86:9).**
"Every knee shall bow, every tongue shall swear," **(Is. 45:23).**
"In Adam ALL die, in Christ ALL are made alive" **(I Cor. 15:22).**
"Behold! I make all things new"" **(Rev. 21: 5).**
"God will wipe away tears from off all faces..." **(Is. 25: 8).**
"All nations shall come and worship Him"" **(Rev. 15:4).**
""All the dead will be raised incorruptible **(I Cor. 15:52).**

*"If any man sin, He has the advocate" (***I Jn. 2:1)**.
Does it say the elect only or the believer only or does it just say "any man"?
He is "the propitiation for our sins, and not for our sins only, but for the sins of the whole world" **(I Jn. 2:2).**

PROPER IDENTITY OF PRONOUNS REVEALS UNIVERSAL RECONCILIATION

These pronouns and other terms *'ye', 'us', 'our', 'many', 'the many', 'the earth', 'the ends of the earth', 'the world', 'the nations', 'the gentiles', 'all flesh',* and other similar words, are metaphoric and are symbolic expressions for "***All Adamic Mankind***." Every metaphor has two parts:

One is the vehicle or symbol and the other is the tenor or 'meaning'. The tenor or meaning of "***all flesh***" is "***all men***." The Abrahamic promise of the Bible is now understood as referring to all human beings. God has determined and destined the salvation of 'ALL FLESH' that has ever been born and will ever be born. He has planned to raise ALL FLESH and renew it. For, all the spirits of the flesh belong to him and are His possession. **(Heb. 12:9; Nu. 16:22).** He owns all flesh as well as "*all spirits*" **(Nu. 27:16)**. This is why the Bible plainly states, "*all flesh shall see the salvation of God*" **(Lk. 3:5-6).** Ultimately, all spirits descending into the dirt belong to God. "*And the dust returns to the earth, as it was, and the spirit returns to God who gave it*" **(Eccl. 12:7).**

The Bible also makes it very clear, with terrible warnings that God is also in the business of punishment. As many people complain, that life is not fair, so God in His better understanding of this unfairness makes it fair in the afterlife. Evil people are punished! However, rather than punishment and sadistic torment (for no other reason than for His own pleasure), He uses the pain and unpleasantness for an entirely different purpose than what most believe. It is to "*work ALL* [beings] *toward the Good,"* so that in the end, He is able to *"reconcile ALL* [humanity] *to Himself*."

ISAIAH'S PRONOUNS MEAN ALL MANKIND

(Is. 53:5-6)

"*Yet He was wounded because of our transgressions, and crushed because of our depravities. The discipline for our welfare was on Him, and by His welts there is healing to us;...All of us, as a [single] flockling, have strayed; each man to his own way, we [have-all] face(d)-about, yet Yahweh, in Him [Christ], intercedes because of all our [all humanity's] depravity"* **(Is. 53:5-6).**

"But He [was] wounded for our transgressions, [He was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all." (KJV with explanations)

Isaiah 53:5-6 is a Messianic passage that clearly refutes "Limited Atonement." This passage is a reference to the Messiah, -- the "***servant***" spoken of in **Isaiah 52:13** -- the Lord Jesus Christ and very clearly teaches that His death was for all sinners (all Mankind).

The pronouns used in **Isaiah 53:5-6** are references to ALL MANKIND and without doubt support the position of "Unlimited Atonement." Now, there are seven pronouns and two "all's," with one "all" implied for men "turning away" or "facing about" from God used in this passage. Other zoomorphic symbols and references to Mankind are used also, such as "the flocking," "sheep," and "each man."

Various views are advanced in giving the meanings of these pronouns. One view is that the pronouns (and other symbolic references, i.e. flocking, sheep, etc.) refer to the Israel Nation only, so that this sacrifice of Christ is only relevant to Israel (the Jews) to whom Isaiah is writing. Yet, we see that these pronouns refer to "all men," "every man," and "all Mankind" in general, and not to Jews only, in Isaiah's usage of the phrases "all of us, as a flockling" and "each man." To illustrate this truth a "limited atonement" interpretation of the verse shall be superimposed over the translation to bring out the absurdity we are being taught by the good churchmen.

"*Yet He was wounded because of Israel's transgressions, and crushed because of Jewish depravities. The discipline for Israel's welfare was on Him, and by His welts, there is healing to Israel. All of Israel, as a flockling, has strayed; each Israelite to his own way, Israel* [has-all] *face(d)-about, yet Yahweh, in Him* [Christ]*, intercedes because of all Israel's depravity.*"

It becomes obvious that Isaiah, even though being a Jew, could not be strictly speaking about Israelites only, for this would contradict other passages of the Bible relating to the death of Christ on the Cross. It is absurd to believe that Isaiah was speaking only as a "JEW" in this passage and thus using all these pronouns and symbols for Jews exclusively. Though He was of Israel, and kindred of the Jew, He was speaking in general about all men.

Other theologians, who hold to the false view of "limited atonement," say these pronouns refer only to the "ELECT" or "believers" of the Old and New Testament periods. However, as we shall see, this also leads to the same absurdity. Here is how the passage would be translated, if we were to impose over the translation the doctrine of the Select-Elect.

"*Yet He was wounded because of THE ELECT'S transgressions, and crushed because of THE ELECT'S depravities. The discipline for THE ELECT'S welfare was on Him, and by His welts, there is healing to THE ELECT. All of THE ELECT, as a flockling, have strayed; each ELECT to his own way, THE ELECT [have-all] face(d)-about, yet Yahweh, in Him [Christ], intercedes because of all THE ELECT'S depravity.*"

This is an unsatisfactory interpretation. Though Isaiah was an Old Testament believer, it does not synthesize properly with the entire context of the Bible in reference to Christ's atonement to have him limit these pronouns to the elect. This above translation using the word "elect" is only a possible interpretation. The passage would have select people "become" the elect in order of each person's elected time. Yet, this cannot be true in the context of "a limited Elect." According to all Biblical passages teaching "all flesh" seeing the salvation of God, the word "elect," if it were to be used here, would have to include all humans. These pronouns refer to all sinners of all ages; that is, all races, people, nations, tribes, and human beings.

The following is apparently the correct interpretation of the pronouns in Isaiah and elsewhere in the Bible. Isaiah was not only a Jew (of Israel), and a Believer, but He was in general terms a "human being" -- a descendant of Adam. These pronouns and all other anachronisms refer to all Mankind without a single exception of any kind. Here is how Isaiah 53:5-6 may be paraphrased, which will help in exposing the truth of Unlimited Atonement. In this view, all pronouns and symbols for sinners refer to every person in the world who will ever live.

"*Yet He was wounded because of ALL THE ADAMITES transgressions, and crushed because of ALL THE ADAMITES depravities. The discipline for ALL THE ADAMITES welfare was on Him and by His welts there is healing to ALL THE ADAMITES. All of THE ADAMITES, as a flockling, have strayed; each ADAMITE to his own way, ALL THE ADAMITES [have-all] face(d)-about, yet Yahweh, in Him [Christ], intercedes because of all THE ADAMITES depravity.*" (PARAPHRASED PROPERLY).

There is much evidence here in Isaiah (and in all the other writers of the Bible) of a full and complete universal application of atonement for all Mankind. Here in the context of 53:5-6 Isaiah refers to humanity as a whole [i.e. "*all we like sheep*"] and this, which makes it more than probable that these pronouns refer to all humans in general. In verse 14 Isaiah refers to all Mankind by using the expression "ANY MAN ." He was referring to all men, and to "any man" as a representative of the human race. In this same verse, He also uses the expression "*The Son of Men*," which applies to ALL MANKIND, not

to the Jew or to the Elect alone. Isaiah 52:l5 uses the expression "Many Nations" which means "*THE MANY Nations* ," or all the nations of Mankind, for all the nations are unsaved nations, not just the Jews, or the elect. Isaiah uses another expression in verse 53:3 - "*He is despised and rejected of men*" to prompt us to see that He is referring to ALL MANKIND, when He speaks of Christ being "Rejected of Men." This certainly fits the context when you take the "OF MEN" in Isaiah 53:3a and make the following pronouns all refer to Isaiah as an "ADAMITE," saying that,

"*ALL ADAMITES TURNED FACES FROM Him; He was despised, and ALL ADAMITES esteemed him not. Surely, He hath borne ALL THE ADAMITE'S griefs, and carried ALL ADAMIC SORROWS; yet WE ADAMITES did esteem Him stricken, smitten of God, and afflicted. But, He was wounded for OUR TRANSGRESSIONS, AS ADAMITES, He was bruised.*"

This makes complete sense, and is by all probabilities the meaning of this passage in context. The expressions "*All We, Like Sheep, Have Gone Astray*;" and "*we have turned, every one, to his own way*" most certainly sounds like a universal application to ALL MEN, to EVERY HUMAN BEING IN THE HUMAN RACE. The phrases ***"all we ," "we ," "every one ," "for our transgressions...He was bruised"*** when combined brings to light the teaching of unlimited atonement. It is unbelievable that the only ones who had "gone astray" like "A FLOCKLING" and had "TURNED TO HIS OWN WAY" would be either the Jews or the Elect! Isaiah is talking as a descendant of Adam, and as a member of the human race, and was simply saying that every human being had gone astray as sinners.

The Apostle Paul reflects on this as He speaks to the Romans, that they "*ALL have sinned and come short of the glory of God*" **(Rom.3:23).** This "ALL" certainly does not pertain only to the Jews, though Paul was a Jew; nor does it pertain only to the Elect or Believers, though Paul was both elect and a believer in Christ; on the contrary, it applies to all Mankind; to every one of us in the world. In this way, it is like Isaiah 53:5-6!

Having seen that the beginning words of Isaiah 53:6 refer to all Mankind, and teach that each one of us have "GONE ASTRAY," the final part of that verse also applies to all Mankind and to EVERY ONE OF THE HUMAN RACE THAT WAS EVER BORN: "*And the Lord hath laid on him the iniquity of us all*" (Isaiah 53:6). This teaches clearly that God has put on Jesus Christ, the "INIQUITY OF US ALL" The Bible clearly teaches "UNLIMITED ATONEMENT" by the Lord Jesus Christ, the Messiah about whom Isaiah is writing. The Father "*laid on Him the INIQUITY OF US ALL* ," the whole wide world of sinful Mankind, excluding none. Not one human that will ever exist is

left out. ALL ADAMIC descendants were included when the Lord Jesus Christ died for all Mankind.

Those who teach forms of "conditional atonement," "atonement offers" or other forms of limitation, as do both Calvinists and Free-Will folk, do NOT see nor care to understand the expression "*And the Lord hath laid on him the iniquity of us all.*" This speaks of a universally APPLIED ATONEMENT and not of some limited "offer" based promise nor on some arbitrary (theoretical) individual election process. These are *apocatastasis* phobia based theologies and have no place in the heart of a truly loving God.

ALL ISRAEL AN ANALOGY FOR ALL HUMANITY "WE" and "US" Means ALL HUMANS

"*Go! And we will return to Yahweh. For He tore to pieces and will heal us. He is smiting and will bind us up. He will make us alive after two days. The third day He will raise us up, and we shall live before Him. And we shall know, we shall pursue to know, Jehovah. His coming forth is established, like the dawn. And He will come to us like the downpour, like the latter rain that refreshes the earth*" (Hosea 6:1-3).

The pronouns "WE" and "US" mean ALL ISRAEL. They are an Analogy for all Mankind. For, God's "*tearing and smiting"* are a prelude to His binding up and healing all people, which means that God's chastisement is ultimately constructive. He brings life and resurrection on day two, while day three might very well speak of Christ's three days in the tomb. His return is promised with all certainty, like the morning and like rain on a parched earth. A people who strayed from God will finally bend every effort to know Him. God's restorative dealings with all Israel speak prophetically of His salvation for the entire human race.

THE BLESSINGS OF GOD -THE GLAD TIDINGS OF GREAT JOY BRINGS BLESSINGS TO ALL

Gen. 18:18
All Mankind blessed in Him

"*...and ALL the nations [all Mankind] of the earth shall be blessed in him.*"

Gen. 28:14
All families bless in Him

"*In thee and in thy seed shall all the families of the earth be blessed.*"

Gen. 22:18
All nations blessed in Him

"*...and in thy Seed shall ALL the nations [all humans] of the earth be blessed.*"

Acts 3:25
All kindred of the earth blessed in Him

"*...saying to Abraham: 'and in your seed [WILL] ALL the kindred [all human beings] of the earth shall be blessed.*"

Gal. 3:8
All nations blessed

"*Now the scripture, perceiving before that God is justifying the nations (out)by faith, (brings) an evangel to Abraham, (saying): 'That in you shall ALL THE NATIONS be blessed*"

"*And the Scripture, foreseeing that God would justify the Heathen through faith, preached before [beforehand] the gospel unto Abraham, saying, 'In thee WILL ALL the nations* [human beings] *of the earth be blessed.*" (KJV)

Acts 3:26
Christ turns all away from wickedness

"*To you first, God, - raising His boy* (Greek: "***paida***") ['Son' = Jesus]*, commissions Him to bless you (in)by turning away each of you from your wickedness.*"

"*God having risen up His Son Jesus sent him to bless you [Mankind], in turning away every one of you [every created being] from his iniquities.*" Notice that He speaks to those "first" ones: "*To you first - turning each of you away from wickedness.*" The word first suggests there are more "*second-ones*" to come later.

Ps. 67:7
All the earth will fear (respect) Him

"*God WILL bless us; and ALL the ends of the earth [all Mankind] WILL fear him."*

Interesting that, the fear of God is the beginning of wisdom' and one day ALL will fear Him and be wise unto the truth of His great reconciliation of ALL.

THE PROMISE OF GOD

TRACING THE PROMISE OF THE "RESTITUTION OF ALL"THROUGH BIBLICAL AND EXTRA-BIBILCAL SOURCES

THE PROPHECY AND PROMISE

1. Given to Adam [As recounted by St. Luke].

"(Christ), *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the* [Adamic] *world began*" **(Luke, in Acts 3:21).** Hence, from the very fall, God told Adam of this future "restitution of all." This promise became a prophecy handed down through the pre-flood prophets.

2. Given to Enoch

"*And behold! He cometh with ten thousands of His holy ones to execute judgment upon all, and to destroy all the ungodly; and to convict all flesh,* and *of all the works of their ungodliness, which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him"* **(1 Enoch 1:9 as quoted in Jude 1:14-15).**

3. Given to Noah

*"And I will remember my covenant, which [is] between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh"***(Gen. 9:15).**

4. Given to Shem - Messianic Line.

5. Handed down through Melchezidec Priesthood and

6. Given to Abraham: All peoples on earth would be blessed through Abraham: *"in thee shall all the families of the earth be blessed"* **(Gen. 12:3).**

7. Given to Moses

"*And they fell upon their faces, and said, O God, the God of the spirits of all flesh"* **(Numb. 16:22).**

8. Remembered by the Psalmist (David)

"*O thou that hearest prayer, unto thee shall all flesh come"* **(Ps. 65:2)**

"*all the ends of the world shall remember, and turn unto the Lord;*

and all the kindred of the nations shall worship before him" **(Ps. 22:27).**

9. Remembered by the Prophets

Jeremiah

"*Behold, I [am] the LORD, the God of all flesh: is there anything too hard for me? All flesh will know"* **(Jer. 32:27).**

Isaiah

"*That unto me every knee shall bow, every tongue shall swear*" **(Is. 45:23).**

Zechariah

"*Be silent, O all flesh, before the LORD: for He is raised up out of his holy habitation"* **(Zech 2:13).**

10. Tobit, 8th Cent. B.C.

"For he doth scourge, and hath mercy: he leadeth down ***to hell,*** *and bringeth up again: neither is there any that can avoid his hand."* [**Tobit 13:2,** King James Version (1769 Oxford, Authorized Version]

11. Maccabees, 2nd Century BC.

"*For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead*" **(2 Maccabees 12:43-46).**

The Apostle Paul reflects upon the Jewish tradition of the resurrection of the dead, and the universal reconciliation of all people by reminding the Corinthians of the reason some Jewish converts baptized for the sake of the dead.

"Else, what shall those be doing who are baptizing? It is for the sake of the dead absolutely if the dead are not being roused. Why are they baptizing also for their sake?" (**1 Cor. 15:29**).

12. Fulfilled in Christ

"I shall draw all (men) unto myself" **(Jn. 12:32).**

Jesus said, *"It is finished: and he bowed his head, and gave up the ghost"* **(Jn. 19:30**)

13. Well-Messaged to the Apostles and Disciples

1. Matthew

""Come unto me, all ye that labor and are heavy laden, and I will give you rest" **(Matt. 11:28).**

And, how many will come to Him? See **John 12:32**, *"I shall draw all (men) unto myself."*

2. Mark, Jesus said, according to:

"I say unto you, All sins shall be forgiven unto the sons of men" **(Mark 3:28).**

3. Luke

"*the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the* [Adamic] *world began.*" **(Acts 3:21).**

"*All Flesh shall see the salvation of God*" **(Luke 3:6).**

4. John

"And I... shall be drawing all [men] to myself" **(Jn. 12:32).**

5. Peter

"If, then, God – gives them the equal gratuity as to us also, when –believing on the Lord Jesus Christ, who was I - able to forbid God?" **(Acts 11:17. CLV).**

"*judge the living and the dead. For this an evangel is brought to the dead also, that they may be judged, indeed, according to men in flesh, yet should be living according to God, in spirit"* **(1 Pet. 4:5-6).**

6. James

"For that ye [ought] to say, If the Lord will, we shall live, and do this, or that" **(James 4:15).** All future events are under God's control.- "If God wills (***thelo***), we will live and do this or that." God's will (***thelo***) is to save all humans **(I Timothy 2:4).**

7. Jude

"*to convince all that are ungodly among them* [that are not ungodly]*of all their ungodly deeds* " **(Jude 1:14-15).**

14. Revealed to The Apostle Paul

"Therefore as by the offense of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the gift came] upon all men unto justification of life" **(Rom. 5:18).**

"For God locks up all together (into) in stubbornness (inconvincibility), (in order, for the purpose of) that He should be merciful to all." **(Rom. 11:32).**

"that at the name of Jesus every knee should bow, of things in

heaven, and things in/on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" **(Phil. 2:9-11).**

The oldest and most ancient promise of the "restitution of all" can be seen to culminate in one event, where we see in a future eon (age), all human beings and all created things are subdued and subjected to God, where God becomes the All in all. For The Apostle Paul says, "*And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all"* (**1 Cor. 15:28**). This must be "*the times of the restitution of all* (things)" mentioned by the Apostle Luke.

At this time, all of resurrected humanity (every human being ever born) will acknowledge Jesus Christ as the Son of God. For Paul says, at that time every knee will bend and every tongue will confess that *"Jesus Christ [is] Lord, to the glory of God the Father"* (**Phil. 2:11**). Paul, being a well-read Jew, knew full well what the original promise was, and was apparently reminding his listeners of the importance of this promise. He was quoting from Isaiah: "*I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear*" (**Is. 45:23**).

The other Apostles alluded to this promise of universal reconciliation and "the restitution of all." St. John said, "*As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him*" (**Jn. 17:2**). St. Luke also supported this promise of "all human beings" coming under the restorative power of God. St. Luke flatly stated that, "*All Flesh shall see the salvation of God*" (**Lk. 3:6**). These statements of the Apostles are reflecting the Old Testament promise, as relayed by the Prophets of old. For instance, the prophet Zechariah said, "*Be silent, O all flesh, before the LORD: for He is raised up out of his holy habitation*" (**Zech 2:13**). Joel said, that it shall come to pass afterwards, that God will pour out His spirit upon all flesh and that the sons and daughters of men shall prophesy, and that old men shall dream dreams, and young men shall see visions" (**Joel 2:28**). The Psalmist also saw all men eventually coming to God: "*O thou that hearest prayer, unto thee shall all flesh come"* (**Ps. 65:2**).

These Prophets and Apostles knew that it was one man that brought death to humanity, and that God is not mad at us, but is "wroth" with only the one Sin of Adam: "*And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"* (**Num. 16:22**). Thus, we can see why God sent His only Son, the Second Adam to bear His wrath for the whole "*congregation*" of humanity.

GOD "COVERS ALL" WITH CHRIST

Old Testament typology plainly demonstrates this widespread application of Christ's atonement for all people. The Mosaic Laws of sacrifice demonstrate this atonement of "SIN" as an affective and "universally applied" covering by having a Priest bring a sacrificial lamb (the SIN offering) to be slain as a "***propitiatory shelter***" or vicarious sacrifice for the SIN(s) of all the people. This was for "*all the house of Israel*" or "*the whole assembly of Israel*" (**Lev.16:17. 2 Chron. 29:24**), which means "**everyone**" (**2 Chron. 30:18**). We see that God "IS-WILLING" (***thelei***) a covering over all adversity by His "***sheltering***" all the people of Israel (**2 Chron. 29:24**). Thus, under the Old Testament definition, "atonement" appears to be imputed to the corporate body of men by proxy of a vicarious sacrifice, through the responsibility and offering of the Priest. In this grace-age, the priest is Christ, and "Israel" is all of humanity, especially those that are believing (**Gal. 3:28-29, 6:16 and 1 Tim. 4:10**).

If we continue going back in time, we come across the promise of the restitution of all housed in the Mosaic system of atonement. The following verses reflect the Abrahamic promise that all of humanity will be blessed one day. This blessing is symbolized in the sacrificial "sheltering" or atonement for ALL the house of Israel, which is an Old Testament typology for "***all Mankind***." The following verses speak of the atoning of ALL Israel. Christ included all of humanity in His fulfilling this promise, when He said "*I shall draw all [men] unto me*" (**Jn. 12:32**).

"*Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, [and were appointed] for all the work of the [place] most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded*" (**1 Chron. 6:49**).

"*... he does make the sin-offering, and the present, and the burnt-offering, and the peace-offerings, to make atonement for the house of Israel*" (**Ez. 45:17**).

"*and the priests slaughter them, and make a sin-offering with their blood on the altar, to make atonement for all Israel, for 'For all Israel,' said the king, '[is] the burnt-offering and the sin-offering*" (**2 Chron. 29:24**).

How many people does "all Israel" mean in the context of Jesus including the Gentiles? John has Christ say, "*all [men]*" (**Jn. 12:32**). Jesus speaks this promise to fulfill the original Abrahamic promise in **Genesis 12:3**, that all Mankind will be blessed in Abraham and his "Seed." Further, back in time we come to Abraham himself, where we

see in Genesis, God gives the "restitution of all" promise to Abraham:

"*In thee shall all the families of the earth* [all of humanity] *be blesse*d" (**Gen.12:3**). John said, that Jesus died to fulfill this, and that He died not just for the Jewish nation, but for all the other children of God to draw them together and make them one: "*and not for the nation only, but that He may be gathering the scattered children of God also into one"* (**Jn. 11:52**). For, John knew well that "*Yahweh, who* [is] *good, does receive atonement for everyone*" (**2 Chron. 30:18**). Therefore, in this Christian dispensation, in light of the Old Testament, God also receives (Christ's) atonement for everyone - "all Mankind."

Something of importance must be said about this promise. People confuse this original promise to Abraham with the Law given to Moses, and with the land of Canaan in which the Israelites established a nation. The promise to Abraham had nothing to do with the law nor with national Israel, though it surly includes the Israelite people. Paul tried to correct this misconception even in his time by explaining "*For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of Faith*" (**Rom. 4:13**).

The promise is not limited to the law or inheriting this old world or some fought over plot of dirt. Even though it includes this, it does not exclude the more broad and ultimate definition. The promise is ultimately to the Sons of God and not strictly or exclusively to some special bloodline or race of people. It does not just mean some small nation that happens to be officially and thoroughly anti-Christ at present, but that this nation is typical of a larger picture. Paul declares, "*Now to Abraham were the promises spoken, and to his seed. He said not, 'and to seeds,' as of many, but as of one, and to thy seed, which is Christ*" (**Gal. 3:16**).

So, Christ is the "seed" of Abraham, and through Him, all those whom God draws to Christ will be the children and seed of Abraham, and thus joint-heirs of the new creation.

The promise God made to Abraham had to do with Jesus Christ and the redemption He made for Mankind. "*And if you are Christ's* [and eventually all men will be, because He is drawing all]*, then are you Abraham's seed, heirs according to the promise*" (**Gal. 3:29**).

Furthermore, for now, it is through faith, and not through racial descent: "*It is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed*" (**Rom. 9:8**). Paul again explains, "*know you therefore that they which are of faith, the same are the children of Abraham*" (**Gal. 3:7**). Jesus said that Abraham "*rejoiced to see my day; and he saw it, and was glad*" (**John 8:56, cf. 8:44**).

Abraham understood the promise that he was to be the father of

the nations and that all families should be blessed through him. This was a promise concerning Christ and the promise was to be FULFILLED by the salvation he would purchase for all of humanity, starting with ancient Israel and finishing with the entire Adamic race.

The promise, which Abraham has not yet fully received, is that promise that he "*should be heir of the Cosmos*" (**Rom. 4:13**). This world is to be ruined and then renovated to accommodate the new humanity, for St. Peter, revealed that this old earth is "*stored up for fire, being reserved against the day of judgment and ruination of ungodly men*" (**2 Pet. 3:7**).

Then the Apostle added, "*But, according to his promise, we look for new heavens and a new earth, wherein dwells righteousness*" (**2 Pet. 3:13**). Thus, the promise, yet to be completely realized by Abraham and all the children of Adam, is a home in this future final state made for resurrected "immortal" humanity. Yet, to the racial nation of Israel, Jesus said, "*Behold, your house is left unto you desolate*" (**Matt. 24:1–2**), and in a few years his prophecy was FULFILLED to the letter, when the Roman armies demolished Jerusalem in 70 AD.

The new "house" or new temple was built and given to all Mankind, when Christ sent the Holy Spirit to dwell in the hearts of men. For, truly, the body of Christ, the body of believers, the humans body is the temple of God (**1 Cor. 3:16-17, 6:19 and 2 Cor. 6:16**).

Moreover, Abraham rejoiced to see Christ's Day, the fulfillment of the beginning of the promise given, and the "finishing" of the Old Testament dispensation; "*and he saw it and was glad*" (**Jn. 8:56**). Paul wrote emphatically that there is "one hope" (**Eph. 4:4**). This hope was the same hope held by Abraham, the hope of immortality in a new renovated and restored creation, after the present Cosmos has passed away.

The Great Hope is not hinged on or limited to a piece of temporal land nor a rebellious ethnic group. And, our hope is not in this earth, which is to be renovated nor is it in worldly government that is doomed to end. Our hope is in the promised coming of Christ to judge the world and to deliver humanity out of it, and to change our bodies to glorious ones like His own. He is to plant us in the "new heavens and new earth, wherein dwells righteousness" (**2 Pet. 3:13**).

Continuing to track the promise, we come the post-flood age, where we see that it was handed down from Noah, then to Shem, and then through the priests of Melchizedek to Abraham. Melchizedek or Malki Tzedek, translated as "*my king is righteousness*" was a king and priest mentioned during the Abram narrative in the 14th chapter of the Book of Genesis. He is introduced as the king of Salem and priest of El Elyon "*God most high"* (**Gen. 14:18**). He brought out bread and

wine and blessed Abram and El Elyon. Melchizedek is nickname title for Shem, the son of Noah.[1] Shem obviously obtained this blessing (the job of handing down this reconciliation promise) from Noah, who most probably obtained it from Enoch, as we shall see.

[1. Genesis 14:18-20 He is part of a key theme in the New Testament Book of Hebrews. And, Targum Yonathan and Targum Yerushalmi to Bereishith 14:18-20. Talmud Bavli to treatise Nedarim 32b et. al.]

Genesis 9:16
THE PROMISE GIVEN TO NOAH

*"And I will remember my covenant, which [is] between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh""" **Gen. 9:15)**.*

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that [is] upon the earth"
(**Gen. 9:16**).

Now, God is God of all spirits and all flesh, and thus will provide saving grace to all His creatures, for He promised in the above covenant that all flesh (belonging to Him) will eventually know Him. "*And they fell upon their faces, and said, O God, the God of the spirits of all flesh*" (**Num. 16:22**). "*Behold, I [am] the LORD, the God of all flesh: is there anything too hard for me?*" (**Jer. 32:27**). "*And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD [and am] thy Savior and thy Redeemer, the mighty One of Jacob*" (**Is. 49:26**).

The Biblical key as to where Noah got this promise comes from St. Jude's reference of Enoch, a pre-flood patriarch Prophet. Jude quoted Enoch and ass relaying a message that the prophecy promised all the ungodly "*all flesh*" will be convicted and brought to enlightenment. Enoch thus handed down this promise to his sons, Noah being the "preserver" of it into the post-flood world. This passage by Jude is a direct quote from the Book of First Enoch, Chapter One.

"*And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him*" (**Jude 1:14-15**).

The following clarifications will help understand the meaning of the passage:

"*And behold! He cometh with ten thousands of His holy ones to execute judgment upon all* **[men]***, And to destroy* **[i.e. "ruin," not annihilate]** *all the ungodly* **[men]***: And to* ***convict*** **[If destroy means annihilation, then why would God convict?]** *all flesh* **[of every human]** and *of all the works of their* **[all ungodly men's]** *ungodliness, which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him"* (**1 Enoch 1:9.** Clarifications added in brackets**).**

The convicting of all the ungodly of all their ungodly deeds more than suggests the restitution of all Mankind. For, The Apostle Paul says, that heaven must keep Christ until His appointed time of return, when He shall come and reconcile all back to His Father. This "the restitution of all" is the oldest promise prophecy given to man and is quoted by **Luke in Acts 3:21**.

"*Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the* [Adamic] *world began.*"

Traditional theology questions this all-inclusiveness by falling back on the mistranslation of the Greek words ***eon*** and ***eonian***.

With the false concept of eonian meaning "eternal," the majority of believers see no way people in Hades can be saved from eternal damnation. But, tradition also remembers the truth about the restitution of all. Hidden within orthodox tradition in the Apocryphal writings is the Pauline teaching of universalism. For, both the early Christians as well as earlier Jewish factions, remembered this great promise handed down by the prophets of old. To these believers, the unsaved can and will be saved by God.

"*For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead*" **(2 Maccabees 12:43-46)**

The above verse compliments and interprets Pauls' mentioning of some who baptized for the Dead. And, why would they do this if there was absolutely no validity to God's all saving grace?

"Else, what shall those be doing who are baptizing? It is for the sake of the dead absolutely if the dead are not being roused. Why are they baptizing also for their sake?" (**1 Cor. 15:29**).

These verses show us even through extra-biblical writings the mysterious teaching of the hope that God will save the ungodly dead as well as the godly. From the Apocrypha Book of Tobit we have support that the dead will be released from Hades, the realm of supposed "eternal" damnation.

TOBIT 13:2 [Apocrypha, Septuagint, from the]

ὅτι αὐτὸς μαστιγοῖ καὶ ἐλεεῖ, κατάγει εἰς ᾅδην καὶ ἀνάγει, καὶ οὐκ oti autos mastigoi hai egeei, katayei eis ades and anayei, kai ouk
He scourge and eleos, leadeth into **(H)ades** and brings, and not mercy,

ἔστιν ὃς ἐ κφεύξεται τὴν χεῖρα αὐτοῦ.
estinose kyeusetai thn ceira autou
there-is hand His

TRANSLATIONS: TOBIT 13:2

"*For he doth scourge, and hath mercy: he leadeth down to **hell**, and bringeth up again: neither is there any that can avoid his hand.*" [AV]

"*For he afflicts, and he shows mercy; he leads down to **Hades**, and brings up again, and there is no one who can escape his hand.*" [Modern translations: God hand seems to be one of remedial correction]

"*For you scourge, and you save. You lead down to **the grave**, and you bring up again. And there is no one who can escape from your hand.*" [Old Latin Vulgate]

*"For he doeth scourge, and hath mercy: hee leadeth downe **to hell**, and bringeth up againe: neither is there any that can avoid his hand."* [1611 King James Bible]

*"For he doth scourge, and hath mercy: he leadeth down **to hell,** and bringeth up again: neither is there any that can avoid his hand."* [King James Version (1769 Oxford 'Authorized Version]

"For thou scourgest, and thou savest: thou leadest down to hell, and bringest up again: and there is none that can escape thy hand." [Douay Rheims Bible]

"For he scourges and has mercy; he leads down to hell and brings up again; neither is there any who can avoid his hand." [World English Bible]

It is generally believed that the book of Tobit was written in the second century BC. The location of composition remains uncertain. There are some scholars who maintain that this work really was written during the eighth century BC. So, between the times of the words of Jesus and those of Moses, we have the writer of Tobit testifying to the continued remedial correction of the ungodly for salvation, just as Enoch promised.

THE HEIR OF GOD

Ps. 2:8
CHRIST IS HEIR TO ALL HEATHEN

"*I WILL give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." - KJV*

The heathen *means* all non-Israelites. Is there any mention of leaving any heathen out? Also, to what extent is the "uttermost parts of the earth?" Uttermost is without doubt all the knowable areas on planet earth.

Jn.17:2
CHRIST HAS POWER OVER ALL FLESH

"*...according as Thou hast given Him the power (authority) over all flesh* [all Mankind]*, that everything [everyone] which Thou hast given Him, He will be giving it to them, even life that abides for all the eons and beyond.*" - CLV

He will give age-enduring life to as many humans as God His father has given Him, and He has said all men have been given to Him. This means all Israel, all heathen, all nations, and kindred of people. In the above, we see without any doubt that God gave all men (*anthropos*) to Christ to atone for as to take possession of, and thus be heir to and own.

Contemporary orthodox theologians will object and argue that a man cannot be saved, unless they first turn to God and confess their sins, and implore His forgiveness. Only this way shall they be born again and become new creatures. The people that do not will be judged, damned, and will suffer eternal torment. This is absolutely not true, as we shall see.

Of course, the above appears to suggests that few implore Him, that many are excluded. That God draws only a few (only "the Elect") and NOT all the others. Hence, those who supposedly are not seeking forgiveness will not be reconciled. For, once they die from this life there is no more open door to such opportunity. Their sentence of damnation is never rescinded. But, this is not true in light of what we have already read. No, the elect have not been specifically numbered in scripture, and we may therefore rightly suggest that the elect will eventually include all of humanity, because God is drawing ALL [men] unto Him.

What traditional theologians do not understand is that in Christ's drawing all, all men eventually seek and confess, and come to this knowledge of the truth. Thus, in conclusion and at the end all these times and ages, Christ inherits all men.

GOD MADE A PROMISE

In the following verses, we will be using the Concordant Literal translation and the King James Version along with others, to bring out the true meaning of this promise. A re-translation or interpretive paraphrase will sometimes be added [in brackets] to enhance understanding of the verses' true meaning. A commentary will be given when needed.

What is God's Promise to Abraham and to what extent does it deal with humanity? Let us start with what the LORD promised to Abraham about His people and about all of Adams descendants. Let us see what God's cure for humanity is. Will God cure and heal only a few people or will He heal all the Nations and all people? Will He justify all the heathen through faith? God preached [beforehand] the gospel unto Abraham and promised that, in him "*shall all the families of the earth be blessed*" **(Gen. 12:3).** And, that "in his 'seed' (Jesus Christ), shall all the nations of the earth be blessed" **(Gen. 22:18).**

All the nations of the earth and all the families of the earth, according to this promise, are to be blessed in the seed of Abraham. The language is absolute: It is without any conditions. *""All the nations of the earth shall be blessed.""* And who is this seed of Abraham, in whom all the nations and families of the earth shall be blessed?

"In thy posterity, in the Messiah, who shall spring from thee, shall all families of the earth be blessed; for as He shall take on him human nature, from the posterity of Abraham, He shall taste death for <u>every man</u>; his gospel shall be preached throughout the world, and innumerable blessings be derived on all Mankind, through his death and intercession."""" - [CLARKE]

This message of the Good News appears to be that 'all nations, all people - the entire human race' will be blessed. Paul speaks of "this Gospel" in opposition to proliferated false teachings, which make some few people more favored than others.

Just as the Jews considered themselves a special people and chosen race (and even do so to this day, contrary to the New Covenant, which includes the non-Jewish Gentiles) so do many churches today.

Contrary to popular church dogma, Adam's heathen descendants are not segregated off, unelected, and 'eternally damned'. This great universal blessing upon all Mankind given to Abraham was fulfilled by Christ, who took upon Himself the 'SIN of the world', crucifying and converting (vicariously atoning for; i.e. working) ALL that SIN (= singular tense) to the Good. This leaves man (in principle) sinless and vicariously atoned for and sealed **(Eph.1:13)** for that day when (in condition) renewed glorified bodies will be given to all human beings in the resurrection. From this point, other judgments are made that

eventually lead to the final and universal reconciliation of all humanity.

"Yahweh said to Abram, 'I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing, and by you all the families of the earth shall be blessed' "" **(Gen. 12: 1-3).**

In this verse, God talks about Abraham's personal descendants as well as other "families" and "peoples" who are not directly descended from him. We have those who are his children and those whom He has adopted through the saving work of Christ. For, those who are Christ's by the Divine Work on the Cross are also the heirs to the promise of Abraham. It is very clear that this eventually includes the entire Adamic race. The verse shows us that the Father Yahweh "WILL-make" of him a great nation, and by him "will-make" ALL the families of the EARTH blessed. How can He do this if salvation is ultimately limited to a few "specially chosen people" or to some favored individuals?

GENERAL AND SPECIAL GRACES

It is through understanding TWO aspects of salvation that we can understand God saving all Mankind. There is the 'general' ransom of all Mankind through Jesus as "the Savior of ALL Mankind," and the 'special' ransom, where Jesus is the Savior of those who "especially" believe and benefit from it at present. **Acts 3:25** offers the New Testament version of this same promise: "*You are the sons of the prophets and of the covenant which God gave to your fathers, saying to Abraham, 'In your posterity shall all the families of the earth be blessed.' "*And then there is that most comforting verse, **Galatians 3:8**. "*Now the scripture, perceiving that God, is justifying the nations, by faith, brings before the evangel to Abraham [saying], '(that) in you shall all the nations be blessed.'* " This is a further confirmation, that the blessing promised men in the Seed of Abraham, is a spiritual, gospel blessing.

Now, how does God do this other than through Jesus Christ? Let us first establish why God gives Abraham this promise. It is because the Devil deceived man and was the influence behind man's decline into sin. And sin is the transgression of the law. Now, the first Law that was transgressed was the partaking first of the Tree of the Knowledge of Good and Evil, rather than the Tree of Life. As Adam, by the deception of the Serpent, brought death to ALL men in his transgressing this law, equally and even so, the promised "seed" Jesus Christ, would fulfill ALL the law, and reverse this transgression for ALL men. This is something that neither Adam nor his children could do. To accomplish this God said to the Serpent,

"And enmity am I setting between you and the woman, and between your seed and her seed. He shall hurt your head and you shall hurt his heel" **(Gen. 3:15).**

This language was addressed to the serpent, and this serpent was evidently an emblematic representation of the lusts, passions, and desires of Mankind. The seed of the serpent is therefore 'sin', which leads to death. For, "*Now each one is being tried, when being drawn away and being lured by his own desire. Thereafter, the desire, conceiving, is bringing forth sin. Yet, the sin, being fully consummated, is bringing forth death*" (**James 1:14-15**). "*Whence are the battles and whence the fighting among you? Are they not hence: out from your gratifications warring in your members?*" **(James 4:1)**.

Adam's disregard for God's Law and his disrespectful desires brought sin into the world and into his future children. Yet, the verses imply that a bruise upon the heel of man is not mortal, but a bruise upon the head of the serpent produces death. This text, then, plainly teaches that although man will receive an injury from the influence of his passions, appetites and desires, yet the Seed of the Woman (Jesus Christ) will heal the wound, and destroy the cause, which inflicted it - the works of the Devil.

It is acknowledged that of the "Seed of the Woman," here, means Jesus Christ. "*For this purpose [to heal the wound put upon man], the Son of Man was manifested, that He might destroy the works of the Devil*" **(1 Jn. 3:8).** "*Forasmuch then as the children are partakers of flesh and blood, He [Christ] also himself likewise took part of the same; that through [His] death He might destroy him that had the power of death that is, the Devil*" **(Heb. 2:14, 15).** Who had the power of death? Answer: The Devil. And what is death? Answer: The consequences of SIN. "SIN when it is finished bringeth forth death" **(James 1:15).**

This promise was renewed to Isaac and Jacob. "*I will perform the oath which I swore unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed*" **(Gen. 26:4),** and "*in thee, and in thy seed, shall all the families of the earth be blessed*" **(Gen. 28:14).** The apostle Paul fully settles the question in regard to who is meant by the "*seed of Abraham.*" He says, "*Now to Abraham and his seed, were the promises made. He saith not, and to 'seeds', as of many; but as of one, and to thy seed, which is Christ*" **(Gal. 3:16).** Christ, then, is the seed of Abraham; and in him, all the nations, and families of the earth shall be blessed.

But, is this promise conditional? Is there an obligation on the part of the created creature to comply with anything and thus fulfill certain conditions to share in the blessing? The answer to this is no. There are

no conditions either expressed or implied in this promise. If there were any conditions about it, God would have known it, and He would not have promised it in such an unconditional manner. And, now, all Mankind is included in this promise. So, how is it that all Mankind shall be compliant?

Many say that not all Mankind will be saved, that only a few make will it, and that this promise relates only to temporal blessings to be conferred on men IN THIS LIFE ALONE. But, those seeking truth should seriously question this false teaching in light of the Lord declaring to the contrary that, He has "*given Him* [Christ] *power over all flesh*" (**Jn. 17:2**), so that, "*in the last days, He will pour out His spirit upon all flesh*" (**Acts 2:17, Joel 2:28**), to eventually accomplish, "*all flesh seeing the salvation of God"* (**Lk. 3:6**).

Millions of humans have lived and died without ever knowing that such a person as Jesus Christ (who is the Seed spoken of in these promises) ever existed; and, consequently, without ever receiving any blessing through Him whatever. Now, to suppose that these promises relate to temporal blessings is to suppose that God has made promises, which He has never fulfilled, and never can fulfill.

Peter understood these promises to relate to 'spiritual blessings', even to the salvation of men from SIN. When addressing the murderers of Jesus Christ, He said:

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, 'and in thy seed shall all the kindred' of the earth be blessed.' Unto you first, God, having risen up his Son Jesus, sent him to bless you, in turning away <u>every one of you</u> from his iniquities" **(Acts 3:25, 26).**

Here we have a third term, — kindred. All nations of the earth, all families of the earth, and all kindred of the earth, must certainly signify all Mankind. The import of this absolute, unconditional promise is, they shall all be blessed in Christ Jesus. The "you" here is a pronoun synonymous for "each and every man ." After all, Christ is to "turn away everyone" (all humans) from their iniquities.

If these promises constitute the Gospel, of course they must relate to the spiritual blessings to be conferred on all Mankind. Peter understood by the phrase, "all families," as all Mankind. "*And in thy seed shall all the KINDREDS of the earth be blessed*" (**Acts 3:25).** Now, point us to an individual who is not related to any nation, tribe, kindred, tongue or people, and we will admit that He is not included in this promise. But, as there never was nor never can be any such person, it is necessary that every individual of the human race is included in this promise.

Many might protest that the unbelief of some men is so great, that these promises to them can never be FULFILLED and thus the

promises do not apply universally to all men, but only to some. But, the unbelief of man cannot overthrow the faith of God, nor controvert His truth of the universal applicability of this promise changing it into a contrary exclusionary message. For, "*What if some do not believe? Shall their unbelief make the faith of God without effect? GOD FORBID: Yea, let God be true, but every man a liar."*

Any theology that teaches that human unbelief is eternally stronger than God's eternal will and His gift of irresistible grace, and that the atonement is limited to only a few, is an outright lie. **(Rom. 3:3-4).**

The protesting does not stop with this, for the majority of churchmen will argue that the penalty of God's law is '***endless misery***' and, as this penalty will be inflicted on those who do not repent in this life, and as thousands live and die unrepentant, those promises to them, therefore can never be fulfilled. But, notice that God has never added the penalty of endless misery to any law, which He has given to man. Besides, there is no law of God, no penalty attached to any law of his, or any punishment ever threatened by Him, which will prevent the fulfillment of that promise that was given to Abraham. For He says through His Apostle,

""Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man dis-annulleth, or addeth thereto. Now to Abraham and his Seed were the promises made. He saith not, 'and to seeds', as of many; but as of one, and 'to thy Seed', which is CHRIST. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, CANNOT DISANNUL, that it should make the promise [given to Abraham] *of none effect."* (See also Gal. 3:21) *"Is the law then against the promises of God? GOD FORBID!"* **(Gal.3:15-17).**

That there is an absolute certainty of the fulfillment of these Abrahamic promises is further evident from Paul's testimony:

"But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus, and Timotheus, was not yea and nay, but in him was yea, For ALL the promises of God in him are yea, and in him, Amen, unto the glory of God by us" **(2 Cor. 1:19).**

No language can more clearly express the fact, that in relation to this promise, as well as all other promises of God, there is not one "if," "and," or "but," nor any "conditions," about it. To the contrary, they are *"yea and Amen"*; and are, therefore, certain and sure of being fulfilled. Man's unbelief is no matter to great for God to deal with, nor such an impossible task for Him to truly ("*down-change*") accomplish His will where inevitably *""all flesh"," ""all nations""* and *"all people"* shall see His salvation. This must be so, for God is not only

love, but is all loving as well.

There is no threatening of any kind whatsoever in the Scriptures, no law, no penalty, no punishment denounced, which when rightly understood does not harmonize with this promise, for the laws of judgments, wrath, condemnations, punishments, and chastening are not against this promise of God.

They cannot nullify, change, shorten, or redefine "the Promise" given to Abraham. This promise is not conditional. For, Paul addresses this very question, when He asks, *"Is the law, then, against the promises of God? God forbid"* **(Gal. 3:21).** The law mentioned in this verse was undoubtedly the law given to Moses on Mount Sinai. God was especially careful to frame that law in such a manner, that not a single sentence or particle of it should contradict the promises made to Abraham. What those promises were, we have clearly seen. It is equally true, that not a single threatening of punishment for SIN, or for unbelief, not a denunciation of hell-fire, or condemnation of any kind for SIN, is opposed to the promises of God.

Now, as those promises most explicitly assert, that all the nations, tribes, and families of the earth will experience salvation from SIN in Jesus Christ, so no portion of God's law, and no threatening of punishment should be so construed, interpreted or explained, as to contradict the salvation of all people. But, the doctrine of "**endless condemnation**" for SIN does explicitly contradict this promise. Therefore, this eternal torment doctrine, we may be sure, is not truly taught in any portion of God's word.

THE PROMISE OF GOD TO ABRAHAM

THE PRIEST, THE SACRIFICE, AND UNIVERSAL ATONEMENT

"A man should not doubt that Christ has atoned for them, since He promised that no one is excluded." - Anon

Will God ultimately save all of humanity or will He only salvage a few? The answer is found a number of ways by studying Scriptures and one way is by typologically comparing the Promise given to Abraham with the New Testament atonement. Yahweh gave to Moses a specifically defined ritual system for the propitiation of SIN; even so, we have become heirs to a specifically defined New Testament doctrine of atonement. In both cases, God must be in His person and in His definition the same yesterday, today and for the ages **(James 1:18).**

He must ultimately be consistent in dealing with the affairs of men to be fair, just, and merciful. Thus, the three as a three-fold typology must have a perfect parallelism. Surely, the pre-flood and post-flood prophets knew of the "Restitution of All," as Paul interprets for us, and that the promise of Abraham, the Law of Moses, and the Work of Christ (the finisher and fulfiller of ALL) carries all the same message: the Glad Tidings of Great Joy toward all men of the Restitution of All Creation.

The Mosaic Law of Sacrifice is the definitive basis to the interpretation of the sacrifice of Christ and establishes exactly what Jesus must fulfill in every detail and aspect. The ritual shedding of blood of the sacrificial lamb pointed to the final fulfillment of the Promise given to Abraham. It symbolically demonstrated the coming universal atonement of Christ for all Mankind in the propitiatory sheltering of all Israel by the Priest. The Old Testament picture was a "type" of the Work of Jesus Christ dying for the sins of all Mankind. The fulfillment in every detail of this very important doctrine was crucial to the FULFILLING of Gods promise given to Abraham that He would bless and have all flesh see salvation. The typology between the teachings as seen in the following parallelism is exact and equal in every respect and any tradition that teaches an alternative or variation limiting the effects is in direct opposition to this very plain and simple Promise of God.

THE PROMISE:

ABRAHAMIC	MOSAIC	CHRISTIAN
Abraham	Moses / then Priests	Jesus, our High Priest
Spoke for all men	Atoned for All Israel	Died for all Mankind
Abraham's Son	the Spotless Lamb	Lamb of God
The Promise given	Promise demonstrated	Promised fulfilled
Promise Defined	Promise Symbolized	Promise Activated
Father of Nations	Priest of Israel	Savior of Humanity
All people blessed	ALL Israel "sheltered"	All men Ransomed

THE PROMISE IS STILL SWORN

Christ's Ransom Sacrifice is not a debt we pay back, but a gift given to all.

The Abrahamic Promise given by God swore to the blessing and saving of all Israel as well as the entire human race. The Laws of Moses symbolized and demonstrated this saving of the race of men in the Old Testament with the ritual slaughtering of a Lamb for the covering of all Israelites. Pre-Mosaic symbolism prefigured this truth in Abram attempting to sacrifice his only son. All these were follow-ups to God's original promise of "*the restitution of all*" **(Acts**

3;10) given to the first antediluvian Prophets.

This all pointed towards the New Testament Christ as the Lamb slain before the foundations of the world **(Rev. 13:8)**, a fulfillment of the Noahic typology of his family entering the Ark. This perfect typology between the Old Testament Adamic, the Noahic, the Mosaic system, and the New Testament atonement is undeniable. The old dispensation of rituals, symbols, types, and historical events demonstrates without doubt hope in a future and final atonement to come in a messianic redeemer, while the New Testament "Glad Tidings of Joy" sing in celebration and memorialization of its fulfillment. The Adamic Prophets received the promise; the Noahic family salvaged it, while the Abrahamic Covenant defined it. The Israelites under Moses demonstrated and maintained the promise symbolically and looked forward with hope and faith through a perpetuated ritual culminating in the New Israel's thankfulness in the completed "finished" and "fulfilled" work of Christ. The old spoke that all Israel would be heirs of Abraham, while the new trumpets to all men that they are.

GOD'S WILL NEVER CHANGES

God's unchangeable love and unlimited forgiveness for all Mankind is truly seen demonstrated symbolically in His universal propitiatory '***sheltering***' of the whole House of Israel **(Lev. 16:17 and 2Chron. 29:24)**. If God's love for all men is as unchangeable as God Himself, then His saving all men is as universal and unchangeable today as it was in ancient times with Israel. It is shown in the Old Testament that God willed all Israel to be atoned for and accomplished that in an annual ritual sacrifice. Even so, the New Testament shows how much more true this is for all Mankind, as God wills all to be saved 'in Christ' through His shed blood **(1Tim.2:4)**. What was once universally applied in a restricted (racial) sense to the Whole House of Israel was later universally (spiritually) extended and applied to all the Houses of the Gentiles.

THE DECEPTION OF LIMITED ATONEMENT

Modern teachings of New Testament salvation theology, as a rule, do not properly 'typologically' mirror the Old Testament Mosaic Law of atonement. The majority today are deceived into believing that Christ's atonement is limited and comes by way of one of two contingent ways: 1.) Personal acceptance and individual permission for the sacrifice to be applied or 2.) By individual election of God filtering out a few 'chosen ones' from the many that are called, based on no reason other than arbitrary preference. In the former case each person is his own priest and each person's '*good work*' of acceptance is

the offering used to gain God's appeasement. In the latter case, God's Sovereignty and limited election filters out a few chosen from the many called with no apparent reasons for the dismissal of the un-chosen lost. Thus, forgiveness is either imputed on behalf of the autonomous individuals self-application of the atonement that they have no way of knowing anything about or by God's limited elective application upon those few, whether they understand and want it or not. Yet, the consequences of damnation (eternal separation) or annihilation are the same in both cases. God is made to save (reconcile) only a small remnant, while the rest are eternally excluded. However, is this conclusion correct and true to Old Testament typology? Is this atonement even true to New Testament teachings? No!

LIMITED PROPITIATION CONTRARY TO GOD

The problem with these traditional views is that they limit the application of the propitiation for the sins of the entire world. God therefore, no matter what, falls short of reconciling that which is adverse to Him. He falls short of keeping His promise of "all flesh" seeing salvation. In this context, surely not every head shall bow nor will every knee bend or tongue confess. Obviously, the "sheltering" does not truly cover all Israel, nor does Christ draw all men unto Him in His rising up. This is truly and absolutely against God's original will in the matter and completely contrary to the promise to Abraham.

OLD TESTAMENT ATONEMENT WAS FOR ALL ISRAEL

For whom was the Law of Moses given for? Was it for a select few Israelites or was it for all of Israel? Old Testament typology plainly demonstrates a widespread application of atonement for all people. The Mosaic Laws of sacrifice demonstrate this by having a Priest bring a sacrificial lamb (the SIN offering) to be slain as a "***propitiatory shelter***" or vicarious sacrifice for the SIN(s) of <u>all</u> the people.

"*The SIN offering... [Is] gave(n) it to you [us] to bear the depravity of the congregation, to make a propitiatory shelter over them*" (**Lev. 10:17).** See also **Neh. 10:33.**

This was for "*all the house of Israel*" or "*the whole assembly of Israel*" (**Lev.16:17. 2 Chron. 29:24**), which means "**everyone**" (**2 Chron. 30:18**). We see that God 'wills' a covering of all adversity by His "***sheltering***" all the people of Israel (**2 Chron. 29:24**). Thus, under Old Testament definitions, salvation appears to be imputed to the corporate body of men by proxy of a vicarious atonement, through the responsibility and offerings of a Priest. The above scenario defines an unconditionally applied universal atonement and does not mention any

conditions of belief to be made by the individual. It is the exact same teaching as found in the New Testament atonement.

LEGAL DEFINITION NOT TO CHANGE

The sacrifice was founded upon a law that it was not to be added to nor anything subtracted from it and that the price paid was not to be altered.

For, the Lord said, *"The rich shall not increase it, and the poor shall not decrease it from half a shekel, to give as Yahweh's 'heave offering' to shelter your souls"* **(Ex. 30:15, 16 CLV).** It was NOT to be increased nor decreased for any reason. Anything added to or removed from this atonement was to be rejected, because God would NOT accept such a spotted sacrifice.

Theologically, pure heresy adds to or subtracts from the freely imputed gift of salvation from God through the work of Jesus. The reason is, that all other offerings are SIN-filled, "spotted," and fail the perfect requirements of Yahweh to cover SIN. If any 'good work' is to be started and finished, it is the one done by the High Priest through a sacrifice 'for' the people. Notice also that whether rich or poor the payment Christ made was equal and the same for everyone!

The New Testament teaches us that the Mosaic Law legally supported a hope in the fulfillment of the Promise given to Abraham that God would bless all nations, people, and kindred; that He would save all flesh through the single atonement of one ransom sacrifice. It also teaches that Christ in no way altered or changed the fulfillment nor limited its application, for that would have been the destruction of the Law rather than a fulfillment. The one and only difference was that, unlike all the ones before, "*the offering of the body of Christ [was] <u>once for all</u>,"* which means once for all people.

Interpretations other than this 'gospel' (once delivered to the Saints'), that invent inequalities in the atonement among men are not the Gospel taught by the Prophets and the Apostles. They are false gospels that should be condemned for what they truly are: The doctrines of demons that grant the Devil ownership to what only God has the right to - the souls of all men. Consequently, it must be emphasized, that, as the Mosaic sacrifice was the atonement for all the House of Israel, especially (but not exclusively) of the priests that believed, equally, even so, Christ must by typological comparisons be the Savior of all Mankind, especially (but not exclusively) of those that believe.

The Mosaic Laws of ritual sacrifice explicitly define without doubt the New Testament teaching of Universal Atonement and that Christ FULFILLED it in every detail without variation. As all Israel was to be "sheltered" by proxy of Priest without any additional input

of the people, so equally ("even so") Christ by proxy (as the High Priest), FULFILLED this atoning for all Mankind. If, as church tradition says, Christ only died and atoned for those who "especially" believe and not also for "all Mankind" in general, then Christ in no way FULFILLED the Mosaic Law.

PROPITIATION FOR ALL WITHOUT DISCRIMINATION

We see that the propitiatory sacrifice of Jesus Christ is a gift given to us all, is also set at a certain price by Yahweh, and is symbolized by a shekel. Jesus, as our Priest, does it for all Mankind as the priest did it for all of Israel. "*Whence, He ought,* (according) *in all things, to be made like the brethren, that He may be becoming a merciful and faithful Chief Priest in that which is toward God, into/to make a propitiatory shelter* [KJV: "reconciliation"] *for the sins of the people* ["all Mankind"]" (**Heb. 2:17). See also 2 Cor. 5:18-19**.

VICARIOUS MEANS "AS IF US"

The entire ritual symbolizes the full vicarious sacrifice of Jesus and the imputed free gift of righteousness to all that are being atoned for, which is the whole house of Israel and therefore, ultimately all humans. Symbolically, "all Israel" foreshadowed "all Mankind," which were to be saved "in Christ," and made heirs of Abraham. *"Now, if* [since] *you are Christ's, consequently you are of Abraham's seed, enjoyers of the allotment according to the promise"* (**Gal. 3:29**).

In New Testament theology, no man can merit salvation through good works. The universal application of this Old Testament sacrifice was a symbolic foreshadowing of the Glad Tidings to come - the universal application of the ransom sacrifice of Jesus Christ upon all of humanity. We will see that the work that He started in the Old Testament, He finishes under the New Covenant. For we are to be, "*Being confident of this very thing, that He which hath begun a good work in you will perform [it] until the Day of Jesus Christ*" (**Php.1:6**). We will finally see and understand that those whom He saves, He Keeps, and that for no reasons will they be cast off (**Jn. 6:37, 39**). While, for those who appear not to be saved, His wrath upon them shall not abide forever; and they too, shall not be cast off forever. Vicarious stems from "vicar" meaning, that Christ as Vicar of us, did it for us, and for each of us - for all humans.

Christ is the Vicar of all Mankind as He is the Savior of all Mankind. When Christ hung on the torture stake (Cross), all Mankind hung on that tree - many just do not know this nor understand.

NEW TESTAMENT TEACHES GRACE GIVEN TO ALL

What is the glad tidings of great joy for all men spoken of in Scriptures? It was Jesus FULFILLING all the Law of Moses for all Mankind so that He could truly claim "***the restitution of all.***" Now, how was the fulfillment of the Mosaic Law accomplished, but in Christ keeping ALL the Law without any alterations in definition? For, "*Christ did not come to demolish the law or the prophets, but to fulfill"* (**Matt. 5:17**). This fulfilling is done by His "*taking away (all) the SIN of the world*" (**Jn. 1:29**). If Christ only died and atoned for those who 'especially' believe, and not for 'all Mankind', then Christ demolished the law and did not FULFILL it. He would have only taken away a portion of the SIN of the world. It would not have been for the "whole house of Israel" either.

REPEATED ANNUALLY FOR EMPHASIS

We see that this Old Testament sacrifice was repeated annually so that Israel could be 'continually' forgiven for their sins (**Lev. 16:34**). In addition, this ritual incorporated a hidden "future" New Testament principle of extended salvation to all men throughout all the eons. The Old Testament "annual" sacrifice was illustrative of the New Covenant "extended atonement scenario" from this eon into the coming eons, where we see that the end of the year was the cutoff date representing the resurrection, and Day of judgement.

SACRIFICE COVERS ALL SIN

What was this sacrifice for? Was it to take away some sins or all "THE SIN" of the world? Here what John says, "*Lo! The Lamb of God which is taking away the SIN of the world!"* **(Jn. 1:29).** This verse cannot be plainer. Yet, one may ask what exactly does "THE WORLD" refer to? Scripture makes it very clear that the world means all Mankind. The SIN of the world means the sins of all humans, as inhuman things have not sinned. The grace of God, which was Christ himself, appeared to all or was imputed to all men **(Titus 2:11)** liberally and without favoritism **(James. 1:5).** For, the Promise declared that all should be saved and so, all men must therefore be drawn (dragged) to Christ, "*in whose hand is the very soul of every living thing and even the breath of all Mankind"* **(Job. 12:10).**

MADE FOR ALL WITHOUT A CHOICE

What is the word "ALL" referring to and is it referring to all or just some? The Bible makes it plain that all men are ungodly and need salvation. For, "*The [HUMAN] heart [is] deceitful above all [things], and desperately wicked: who can know it?*" **(Jer. 17:9).** Therefore, we may say, "*when all men were yet without strength, in due time Christ died for all the ungodly*" (**Rom. 5:6** Interpretive Translation).

ATONEMENT FOR THE MANY

This brings us closer to asking the big question: For whom did Christ die and how many did He atone? Since all men are ungodly and He died for the ungodly, it must be that He died and atoned for all Mankind. Because God is reconciling all things to himself, His Son the Savior therefore must include not only those who especially believe, but also in a general way "all men" as defining "***the world***." Hence, God truly "*is the Savior of all men, especially* [but, not exclusively] *of those that believe*" **(1 Ti. 4:10).**

HOW ATONEMENT WAS MADE

How was this atonement for Israel accomplished? By sacrificing the lifeblood of an animal, a spotless Lamb without blemish. We see the necessity of the shedding of blood upon the altar was for the 'covering' or atonement of the people and that without the shedding of blood there could not be any redemption. "*For, the soul* ["**nphsh**"] *of the flesh, it is in the blood, and I Myself have assigned it to you to make a propitiatory shelter over your souls on the altar; for the blood in the soul, it makes a propitiatory shelter.*" **(Lev. 17:11 CLV).** Moreover, what was this sacrificed Lamb symbolic of? It was an Old Testament foreshadow of the coming Lamb of God, Jesus, the Son of God. **(Jn. 1:29).**

By proxy, "all Israel" received forgiveness by the work of one man - the Priest, which was symbolic of Christ, whom, under the New Covenant was also the sacrifice.

"*Yet not only so, but we are glorying also in God, through our Lord Jesus Christ, The Lamb of God slain from the foundation of the world* **(Rev. 13:8)***, who taketh away the SIN of the world through whom we now obtained the CONCILIATION.*" **(Rom. 5:11).** The Mosaic sacrifice was a symbolic annual ritual illustrating in types and symbols the coming good things that Christ would do ultimately and in finality in atoning for all men and bringing all closer to that promised perfection. "*For the Mosaic law* (being) (was) *a foreshadow of the good things* [Christ's sacrifice, the resurrection, perfection] *to come. Now, it had nothing to do with the images of things,* (for they) *could never with those sacrifices,* (which they offered year by year continually)*, make the participants thereunto perfect*" **(Heb. 10:1).**

Yet, we see in the New Testament that the "*precious blood of Christ as of a lamb without blemish and without spot:*" **(1 Pet. 1:19).** shed for us all, as typed in Old Testament symbols, does make all participants thereunto perfect. Even though the Mosaic sacrifice of "*the images of things*" could not make a man perfect, they did symbolize such a perfection in the blood sacrifice of Jesus. This was

prefigured in the sacrificial blood of the lamb as symbolic of Christ remitting all SIN **(Heb. 9:22)**, thus purging all men in conscience from dead works to ultimately serve the living God **(Heb. 9:14).**

ALL ISRAEL SYMBOLIZED "ALL MANKIND"

It has been discussed that the sacrifice was for all Israel. Now, what was Israel typifying in the New Testament? Symbolically, all Israel symbolized all Mankind, who were to be saved in Christ to become the heirs of Abraham. "*Now if* [since] *you are Christ's, consequently you are of Abraham's seed, enjoyers of the allotment according to the promise*" **(Gal. 3:29 CLV).**

"IF" MEANS "WHEN" or "SINCE"

This word "if" is a conjunction that can introduce a conditional clause. The word "if" is not used as an exclusionary term. It is a figure of speech suggesting that if a person is "***n Christ"*** He will be atoned for. Now, the condition is based upon whether God has given all men over to Christ. We know that God gave to Christ all things and this includes all men. Notice that this is proved true in Christ's statement about His rising from the dead. "*And I, if* [when] *I be lifted up from the earth, will draw all [men] unto me.*" Thus, 'if' can mean 'once' such as in, "*And I, ONCE I am lifted up from the earth, will draw all [men] unto me*" **(Jn. 12:32).** On the other hand, it can mean "since" or "when" as in, "*And I, SINCE I will be lifted up from the earth, will draw all [men] unto me.*" Moreover, "*And I, WHEN I am lifted up from the earth, will draw all [men] unto me.*" The reason the word "if" can be interpreted as a positive terms is because Jesus knew very well without doubt, that the father would raise Him from the dead. No matter the case, if, and or maybe, Jesus did rise up and in that rising began drawing all toward him.

The condition would be whether the Father would raise Him from the dead. We know that the Bible tells us that Jesus did rise up from the dead. In both cases, this condition is not based on what man does, but what God does according to His promises. What is the condition that makes a person of Abraham's seed an enjoyer of the allotment? It is the promise that God would give all things to His Son. Thus, the "*if you are Christ's*" refers to the above "*in Christ"* or "*in Christ's work of atonement."* God would have all men be saved. Thus, in the same way the "if" is a positive in rising up and drawing all, even so, the "if" in the above is also a positive and may be read, "*SINCE you are Christ's.*"

ALL ENEMIES MADE FOOTSTOOLS

All men who are believers are "in Christ" and are God's friends.

All men that are not one of the "*especially those that believe*" are God's enemies, or we should say, His adversaries. Yet, we may correctly say that they all will be "in Christ" later, when He makes them His footstool. Some verses highly suggest that the phrase "in Christ" means "***in the Work of Christ***" God will have all Mankind be vivified and given life. "*For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified*" **(1 Cor. 15:22. CLV).** And, "*The LORD said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool*" **(Ps. 110:1, Mt. 22:24, Heb. 10:13, Acts 2:35, and Lk. 20:43).** The Lord tells us that His enemies shall be made His "***footstool"*** and that includes all the Earth and its inhabitance. For, *"Thus saith the LORD, The heaven [is] my throne, and the earth [is] my footstool* " **(Is. 66:1).** Moreover, "*the earth is God's footstool"* **(Matt. 5:35).**

Now, the Ark is also called his footstool, because it is under the mercy seat **(Ps. 82),** between the cherubim; this was the most sacred of all symbols of God's presence. It is called his "***footstool"* (1 Chron. 28).** A golden footstool is mentioned in **2 Chron. 9: 18** and is attached to His throne, whose magnificence is described as unrivaled. Another positive reference to footstools is the house as a place of rest for the ark of the covenant. It is called a footstool (**1 Chron.28:2**)

These few verses refer to the '*footstool*' as a positive element in God's economy as opposed to what we have been taught. To be made a footstool is apparently to be regenerated into some new identity and one of greatly favored value. God's purpose for creating some evil and wicked was probably so that He may '"**w*ork"*** them all to the good in becoming His footstool later.

The earth was corrupt and full of SIN, yet God refers to it as being His footstool. God's enemies are corrupt and full of SIN just as were believers, "***while we were yet sinners***," but He makes a promise to subdue all His enemies and make them His footstool. Is this not a good thing? Is there anything He does not work toward goodness for the sake of those who love the Lord? Do we see any other definition for footstool other than one of goodness and usefulness?

After reviewing these verses we see that God reconciles or "***turns"*** all His enemies (all evil, corrupt, fallen, sinful people) into His a prized, valued, and even possibly "golden" footstool. He, as a carpenter, "reconstructs" his enemies from adverse, evil, corrupt sinners into beautiful footstools. Apparently, the turning of enemies into footstools refers to a universal reconciling of humanity, even for the most advanced of sinners.

This is the teaching in Scripture that God has given Christ ownership of all things, even His worse enemies. This is done through, is accomplished by and for Christ, by Him drawing all men towards

and into reconciliation in His resurrection: "*And I, if I be lifted up from the earth, will draw all [men] unto me"* **(Jn. 12:32).** The word means "when" or "since," for Christ surely knew He was going to rise up with no "if's," "and's," "but's," "maybes," "might's" or doubts about it.

God loves His enemies (Matt. 5:44) and demands that we do as well, even to pray for them while they curse us (**Lk. 6:28, 36, Matt. 5:44, 48 and Lk. 6:27, 36; Matt. 5:44, 46**) and even bless them in our prayers (**Rom. 12:14-18**). As He feeds both the good and the wicked, so we are told to do so in likeness of Him (**Rom. 12:20 and Prov. 25:21**). This is His way to overcome evil with good by not exchanging evil for evil (**Rom. 12:17, 19**), for partiality is sinful (**Jam. 2:8-9**). He forgives 490 times plus (**Matt. 18:21-22**) in working all to restoration, whether they be meek or wicked (**Gal. 6:1**) and this should be our way too (**Rom. 12:21; 1 Pet. 3:8-11**). We are to have mercy as He shows mercy (**Prov. 3:3**) and to understand that He is reconciling even His enemies and all the wicked (**Rom. 5:10; Col. 1:21)**. Truly, God is turning all that is negative into His footstools.

Ps. 110:1

"*Jehovah declared to my Lord, 'Sit at my right hand until I shall set the ones who are Your enemies as a stool for Your feet."*

Psalm 110:1 is quoted in **Acts 2:34-35**. Mention is also made three other times in the New Testament of God's enemies being changed into His footstool. There is no discussion of great military subjugation by which the enemies are crushed and then put under the Lord's feet. It is said instead that God will "set" (*sit,* transliterated Hebrew) them as a footstool. Evidently, reconstructive changes will put God's enemies into a peaceful and helpful relationship with the Lord. Psalm 110:1 highlights the identity of two of the three Partners within the eternal Trinity: God the Father and God the Son, since it recorded a comment made by One to the Other. - [G. HOWE]

FULFILLMENT OF ABRAHAM'S PROMISE

What is the ultimate promise given to Abraham? That all Mankind "in Christ" (his 'Seed') shall inherit a new re-constituted earth. The New Testament Gospel was not fundamentally different from what was understood by Abraham. God "*Preached before the (same) gospel unto Abraham*" **(Gal. 3:8).** Peter started and ended his evangel with reference to it **(Acts 3: 13, 25).** Understanding this promise taught to Abraham will help us to understand the Christian Gospel. Indications suggest "the gospel" is not something that just began at the time of Jesus, nor a well-message that stops at the grave.

"*We declare unto you glad tidings (the Gospel), how that the*

promise which was made unto the (Jewish) fathers, God hath fulfilled" **(Acts 13: 32, 33).**

"*The gospel of God, which He had promised afore by his prophets* **(Gen. 20:7)** *in the Holy Scriptures*" **(Rom. 1:1, 2).**

"*For this cause was (is) the gospel preached also to them that are dead*" (**1 Peter 4:6** = People who had lived and died before the evangel has reached them. See the section, "THE HERESY OF NO FURTHER CHANCES").

"*For unto us was the gospel preached, as well as unto them"* (**Heb. 4:2** = Israel in the wilderness).

The promise to Abraham has two themes: 1.) land allotment, and 2.) things about Abraham's seed (special descendant). As to lands, Abraham is promised much in the areas in Egypt and in the Middle East, for him and all his descendants **(Gen. 12:1; 13:3; 14-17; 15:18; 17:8).** Paul, under inspiration, evidently saw the promise to Abraham as meaning his inheritance of the whole earth **(Rom. 4:13).** As explained before, the promise of a seed applies primarily to Jesus and, secondarily, to all that God draws "*in Christ*," which is all He created, and therefore all of humanity is also counted in the seed of Abraham:

"all families of the earth be blessed" **(Gen. 12:2,3).**
"Thy *seed as the dust of the earth"* **(Gen. 13:15, 16).**
"As *the stars in heaven"* **(Gen. 15:5, 18).**
"As *the sand of the beaches"* **(Gen. 22:17).**
"all the nations of the earth be blesse" **(Gen. 22:18).**
"all flesh shall see the salvation of God" **(Lk. 3:16).**
"all the dead" **(1 Pet. 4:6)**

The "seed" was to bring blessings available to all people of all the earth of all times and all places. In the Bible, the idea of blessing is often connected with forgiveness of sins. The only descendant of Abraham who has brought forgiveness of sins to the world is, of course, Jesus, and the New Testament commentary on the promises to Abraham provides solid support. "*He (God) saith not, 'And to seeds', as of many (i.e. in the plural), but as of one (in the singular), 'And to thy seed', which is Christ*" **(Gal. 3:16)** "t*he covenant which God made with our fathers, saying unto Abraham, 'And in thy seed shall all the kindred of the earth be blessed.' Unto you first God, having raised up his son Jesus (i.e. the seed), sent him to bless you, in turning away every one of you from his iniquities*" **(Acts 3:25,26).**

The promise that Jesus (the seed) would have victory over his enemies now slots more neatly into place if this is read with reference to his victory over SIN - the greatest enemy of God's people, and therefore of Jesus, too. By now, it should be clear that the basic elements of the Christian Gospel were understood by Abraham.

Remember that the blessing was to come on all humanity, through the seed; and the seed was to become like the sand of the seashores and the stars of the sky. It follows that this is due to their first receiving the blessing so that they can become the seed.

God encourages us throughout the Bible to pin our hopes on His covenants that He has made. They are nothing less than oaths that God has sworn. God spent thousands of years trying to get a point across to Israel, and through them to all the nations. It was this point, which was there from the beginning and never altered. Far from changing this, Jesus gave it full expression. He was and is the embodiment of God's blueprint for creation. His preaching of the gospel of the kingdom was the affirmation of that blueprint. In that sense, He takes over the mission, which Israel failed to fulfill and through His obedience, perfectly communicates God's love and justice to the world.

The law was only a temporary provision to stand between the promise of Abraham's seed and Christ's arrival. This overlap and transfer between the calling of Messiah and Israel rises to prominence in Isaiah's servant songs. Jesus has come to be all that Israel was, including the priesthood, temple, law, and prophetic revelation. Everything that Israel symbolically fulfilled in ritual, Jesus literally fulfilled in actuality, which is the restoration of all Mankind to God.

ALL THE LAW FULFILLED

Did Christ fulfill all of the Law in every detail? Surely, "He said, '*These [are] the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me' "* **(Lk. 24:44).** For, "*all things that are written by the prophets concerning the Son of man shall be accomplished"* **(Lk. 18:31).**

Thus, St. John could say, "*Behold! The Lamb of God, who taketh away* [ALL] *the SIN of the World"* **(Jn. 1:29).**

We see that God "willed" the covering of all His adversity by His "sheltering" of all the people of Israel **(2 Chron. 29:24).** We see that God willed ALL Israel saved and to insure this success used a Lamb as a vicarious sacrifice on their behalf. Therefore, God willed Christ to be the Lamb of God that taketh away all the sin of the world. We see that this is exactly what Jesus did for all Mankind in atoning for the sins of the world as the Savior of the world, and as the Savior especially of those that believe.

Christ, therefore, both fulfilled this Law of the universal application of forgiveness and took away the SIN of the World, not only in a specific sense, but in a general sense as well else He failed to do so. As He told the Pharisees, if just one of the laws were broken, then they have broken them all. It should be clear that Christ did what

they could not do. The truth of His success or His apparent failure depends on whether the theologian has Christ covering all the SIN of all Mankind or only some.

REASONS FULFILLING ALL THE LAW

Why did Christ fulfill the Law?

1.) to fulfill Abraham's Promise and bring a blessing to all humanity. "*Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindred of the earth* [dead or alive] *be blessed"* **(Acts 3:25).** In addition, 2.).

Because sinful man cannot fulfill it. Only the unspotted Lamb of God is satisfactory for atonement, because, without the shedding of pure sinless blood there is no forgiveness of sins. "*And almost all things are by the law purged with blood; and without the shedding of blood there is no remission* [of SIN]" **(Heb. 9:22).**

We see that it was not a ritual that any individual could perform for himself, but the priest did it "for" his people. For, no one but the priest had access to the temple or tabernacle to make the sacrifice. The priest does it for the people who were ignorant of most of the laws, who could not perform the sacrifice themselves.

"*Over the erring soul when He sins through inadvertence [ignorantly] the priest will make a propitiatory shelter before Yahweh, to make a propitiatory shelter over him, and it will be pardoned him"* **(Nu. 15:28 CLV).**

This is done for "all the house of Israel," "the whole assembly of Israel" **(Lev. 16:17. 2 Chron. 29:24)**, which means all the people - "for everyone" **(2 Chron. 30:18).**

In Christian theology, the atonement is not obtained by any human merit. Because, it "*ALL is out of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was IN Christ, reconciling THE WORLD to Himself, not reckoning their offenses to them, and placing in us the word of the reconciliation*" **(2 Cor. 5:18-19).**

"Us" appears to be in reference to "*the world"* of all men, for ALL are out of (from) God, and it appears that God's "will" is that ALL are to come to Him. He is now not reckoning or imputing any transgressions to us so that we may ALL be redeemed. We may translate the verse as such:

"*And all* humans are *of God, who hath reconciled all of humanity to himself by Jesus Christ, the sole work of God through Christ, as a free gift to all men. He hath given to all Mankind, especially those that believe, the ministry of RECONCILIATION, which is the dispensation of the conciliation. For, God is IN Christ, reconciling the world of all*

Mankind unto Himself, not imputing to the entire human race trespasses unto them. He has committed unto all of humanity, especially those that are believing, the word of RECONCILIATION."

PROMISE OF HEALING ALL

Deut. 32:39

"*I myself put to death, and I keep alive; I have transfixed, and I myself shall heal, and there is no one who could reclaim from my hand!*" - CLV

In reference to Mankind, God in His plan for the ages sees that Adam brought death to all Mankind, and so this kills the body of ALL men with physical death, but to counter this, God brings life back to Mankind in Christ. God wounded us all in Christ so that He can then 'WILL' the healing of us all; as we see God raises all Mankind up.

The most wonderful part about this verse is the somewhat unnoticed statement where it is said that NO ONE can ever RECLAIM the HEALED ONES from His hand. Who are the ones that are healed but those whom God has called and is drawing to Himself? It is "all Mankind."

Is. 57:16-19
ANGER AGAINST MAN LIMITED

"*I shall not contend longer than the appointed Ages, nor will I be permanently angered, for the spirits and the souls of men which I have made would cease before me. At man's depravity, for a moment, I was angered, and I was smiting him. And I concealed myself from him and was angered; and so, He went on his way backsliding in the ways of his own heart. But now, his ways I see, and I shall heal him and comfort him, and I will repay comfort to him and to his mourners. Creator of the produce of his lips, welfare, welfare to the people of afar and to the people nearby,' says Yahweh, 'and I shall heal him.*" - (Interpretive Translation of the CLV)

INTERPRETATION: "I have seen his [humanity's] ways, and WILL Heal his [humanity]: I WILL lead him [all Mankind] also, and restore comforts unto them and the mourners. I create the fruit of the lips; Peace, peace to him [humanity], that is far off, and to those that are near, saith the Lord; and I WILL Heal him [humanity]." - KJV Apparently, it is not God's intent that man should "cease before" Him. Thus, it follows that it is not His intent nor is it His doctrinal plan to maintain His anger and wrath forever and eternally torment souls. If we follow ALL the pronouns used in this verse, and note especially the phrase "man's depravity," we see that ALL the spirits, souls, depraved, smitten, him, He, his, the mourners, lips, people afar, people nearby

are referring to all Mankind. The term “depravity” is all inclusive of 'all Mankind', and thus the term “heal him” which is hinged off of the former, is as well all inclusive of 'all men'. Though, God was angered “AT MAN'S DEPRAVITY,” all of depraved Mankind, He is shown here saying He “SHALL HEAL HIM”; all men. Other verses that support this are:

Jer. 30:17, 33:6
ALL HEALED, CURED, AND GIVEN PEACE

“*For I increase health to you, and from your wounds I do heal you, an affirmation of Yahweh,*”

[“For I WILL restore Health unto thee [all men], and I WILL heal thee [Mankind] of thy wounds.” - KJV]

Jer. 33:6

“*I WILL cure them [humanity], and WILL reveal unto them the abundance of peace and truth.*” - JKV

Hosea 14:4
ALL FORGIVEN

“*I WILL heal their [Mankind's] backsliding; I WILL love them freely: for mine anger is turned away from him.*” - KJV

For God to love freely or as the CLV says, 'willingly', is for God to also heal freely ALL of His created beings, whether they believe now in this eon or in some other future age existence. The work or choice on man's part, if any, cannot affect in any way this promise that God will “FREELY LOVE and HEAL” all of man is depraved backsliding. The text says bluntly that God's anger is reversed from 'him' - all Mankind. “Him” appears to symbolically allude to Adam, since every man depicts Adam in a microcosmic way. It is interesting that God would refer in the first part of this verse to “them” and then in the latter part to “him .”

Is. 53:5
CHRIST WOUNDED FOR ALL MANKIND

“*Yet He was wounded (killed) because of our transgressions, and crushed because of our depravities. The discipline for our welfare was on Him, and by His welts there is healing for us.*”

“*Christ was wounded for our [man's] transgressions; He was bruised for our [man's] iniquities: the chastisement for our peace was upon him; and with His stripes we [Mankind] are healed.*” - (KJV)

In light of Rom. 5:15, 19, and 1 Cor. 10:33 we might paraphrase this verse to bring out the all-inclusiveness of Gods healing, “Jesus Christ was crucified because of Mankind’s sins, and crushed because

of man's depravities. The chastisement for men's peace was upon Him and by His wounds (stripes) there is healing for ALL the humans." God removed the 'eternal' condemnation off all Mankind in His saving work in Jesus.

1 Pet. 2:24
CHRIST CARRIES ALL SINS

"*Who Himself -- carries up our sins in His body on to a pole (the Cross), that, coming away from sins, we should be living for righteousness; by whose welt you were healed.*" - CLV

"Who His own self bare our [men's] transgressions in His own body on the tree, that we [Mankind], now being dead to imperfection, should now be able to live towards this perfectness: for, by His stripes [Mankind] was Healed.]"

Ps. 103:1-4
FORGIVES ALL HUMAN INIQUITIES (SINS)

"*Bless the Lord, O my (conscious) Soul; and ALL that is within me, bless His holy name.*" - KJV

Ps. 103:2

"*Bless the Lord, O my consciousness Soul, and forget not ALL His benefits";* - KJV

Ps. 103:3

"*Who forgives ALL thine [humanity's] iniquities; who heals ALL thy [Mankind's] diseases";* - KJV

Ps. 103:4

"*Who redeems your [Mankind's] life from destruction ["ruin"]; who crowns you with loving kindness and tender mercies.*" - NKJV

PROMISE OF CLEANSING AND PURIFICATION OF ALL

Ez. 36:25
Cleanses all from idolatry

"*And I have sprinkled over you clean water, and you have been clean; from all your uncleanness, and from all your idols, I do cleanse you.*" - CLV

["Then WILL I sprinkle clean water upon Mankind, and Mankind WILL be clean: from ALL their filthiness, and from ALL their idols,

WILL I cleanse Mankind." - Paraphrase.]

Jer. 33:8
Cleanses all iniquities

"*I WILL cleanse them [Mankind] from ALL their iniquity, whereby they have sinned (transgressed) against me.*" – KJV

1 Jn. 1:7
Christ's Blood cleanses ALL sins

"*The blood of Jesus Christ His Son cleanseth us [Mankind] from ALL SIN (transgression).*" - KJV

["Christ came to taketh away the SIN of the world." The above passage says in relation to men that it was ALL SIN.]

Is. 1:25
Restores and refines all

"*And I will restore my hand on you, and refine, so as to purify you from your dross. And the rebellious I will destroy,*" - CLV

The "you" here being purified is referring to all Mankind the first fruits of His harvest, while "the rebellious" are, those whom God will destroy ('bring to ruin') who get in the way of this purification process. It seems that God must bring to ruin man's doings, so He can purify and save the lost.

Ps. 65:3
Purges all sins

"*As for our [Mankind's] transgressions thou shalt purge them away.*" - KJV

Mal. 3:3
Purifies all men

"*And He WILL sit as a refiner and purifier of silver; and He WILL purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in perfectness.*" – KJV

In the context of the other key passages, this one also is applies to all Mankind.

Heb. 1:3
Cleanses all sins

"*...besides carrying on all by His powerful declaration, -making a cleansing of sins, is seated at the right hand of the Majesty in the heights.*" - CLV.

This verse does not seem to allude to any limitations in this cleansing of sins.

Titus 2:14
Christ given for all men

"*Who -gives himself for the sake of us [Mankind], that He should be redeeming us [Mankind] from (every) ALL lawlessness, and be cleansing for Himself a people to be about Him, zealous for ideal acts.*" – CLV

Is. 1:18
All sins made clean

"*Though your [humanity's] transgressions are as scarlet, they WILL be white as snow; though they are red like crimson, they WILL be as wool.*" - KJV

GLAD TIDINGS TO ALL MANKIND UNLIMITED AND UNCONDITIONAL

Is. 2:2
A Feast for all Mankind.

"*...and Yahweh becomes in the last of the days, being established Yahweh shall be, mountain of house of Yahweh, in the summit of the mountains and being lifted up from hills and they stream to Him all of the nations.*"

A rough literal Hebrew to English translation reads as such: "*And it becomes in the Last Days, established shall be the Mountain and the House of the Yahweh on the summit of these mountains; and being lifted up from the hills [below] shall stream to Him all of the Nations.*"

Is. 25:6-8
Death swallowed, all tears wiped away

"*And on this mountain shall Yahweh of hosts make unto all people a feast of oils, a feast of wines on the lees, of oils from marrows, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all the peoples, and the veil that is spread over all the Nations.*"

Is. 25:8

"*He will swallow up death permanently; and the Lord Yahweh will wipe away every tear from off all FACES; and the reproach of His people shall be taken away from off all the earth; for the mouth of Yahweh has spoken.*"

Jn. 5:24-25

ALL THE DEAD WILL HEAR CHRIST

"*Truly, truly I say to you, the one who hears my voice and believes on the One having sent me, has age-enduring life and comes not into adverse judging, but has passed over out of death into life. Truly, truly, I say to you that an hour is coming and now is when the dead will hear the voice of the Son of God, and those who hear will live.*"

"And then John 5:28-29 tells of a resurrection to life and another resurrection to judging. People who receive the gift of Christ's faith in this life will not face that judgement. For those who are to be judged, nothing is said about their judgment consisting of an unending consignment to hell. John 5:24-25 states that all people will be raised by God's voice, some to live with Him and others to face His just, fair, and righteous judgement. All of this passage fits very well with the view that God will finally restore all people." -- [G. HOWE]

Eph. 1:9-10
ALL MEN GATHERED IN CHRIST

"*Having made known unto us* [who are aware] *the mystery of his will according to his good pleasure* [which is the ultimate conciliation of all]*, which He hath purposed in himself, that in the dispensation of the fullness of times He might gather together in one all [Mankind] in Christ, both which are in heaven and which are on earth, even in him.*"

God purposes the salvation of all men. Paul taught the final in-gathering, or re-heading, of all men "in (into) Christ." Paul says that, in the end, every knee would be brought to bow at the name of Jesus, and every tongue to confess him Lord. (**Phil. 2:9-11**) Many will argue that although all will at last bow the knee to Christ, and confess him Lord, yet on the part of some it will be a forced submission; and, therefore, the text does not prove universal salvation.

The word "all" must therefore mean a 'class' of people. However, nothing is said in the text about one class of men bowing the knee in any different manner than any other class. The text says it will be done by all, and by all alike, in the same manner, in the same spirit and with the same sincerity. Indeed, nothing but a willing subjection of Mankind to Christ and an honest and sincere confession of him as Lord, would be to the glory of God, which Paul says of the bowing and confessing spoken of in the text.

Besides, in **1 Cor. 12:3**, He says, "*No man can say that Jesus is the Lord, but by the Holy Ghost*;" and in **Rom. 10:10** He says, "*With the mouth confession is made unto salvation.*" Therefore, if all men finally confess that Jesus Christ is Lord, of course all will be saved. The good Steward of the Word should consult **Col. 1:19, 20**.

All Mankind are not only to bow the knee to Christ and to confess

him Lord, but they are to be reconciled to His Father. This proves that their subjection, so far from being forced, will be voluntary and that the confession spoken of will be from the heart. What do the words, "*all things which are in heaven and on earth*," signify?

Paul taught the final reconciliation of all intelligences to God. (**2 Cor. 5:19**) "*God was in Christ reconciling the world* [the entire genetic system of humanity] *unto himself.*" (**Col. 1:19, 20**) The expression *"in heaven, on earth, and under the earth,"* is a common periphrasis (paraphrase) of the Hebrew and New Testament writers for "the universe." Therefore, in exact accordance with this definition, *"all things"* include all INTELLIGENT HUMAN BEINGS.

This is the purpose of God, to gather into Christ, the entire Creation. (**Phil. 2:9-11**) This is the purpose worthy of our great Creator. All intelligent creatures, then, in the universe are to become reconciled to God. This truth consequently proves that no "thing" can permanently thwart reconciliation by being eternally resistant.

Dan. 7:14
ALL HUMANITY SHALL SERVE HIM

"*To Him is granted jurisdiction and esteem and a kingdom, and all the peoples and leagues and language-groups shall serve Him; His jurisdiction, as an age-enduring jurisdiction, will not pass away, and His kingdom shall not be confined.*" [CLV]

"And there was given Him [Christ] dominion, and glory, and a kingdom, that all people, (i.e. MANKIND), and languages, shall serve Him."

Matt. 22:30
ALL HOLY AS THE ANGELS

"*For in the resurrection they [all people who marry] neither marry, nor are given in marriage, but are as the angels of God in heaven.*"

Lk. 20:36

"*Neither can they die any more: for they [all the dead raised incorruptible] are equal unto the angels; and are the children of God, being the children of the resurrection.*" (See l Cor. 15:52 "*...and the dead will be roused incorruptible, and we shall be changed"*)

ALL SHALL COME TO HIM

Ps. 64:9
EVERY HUMAN WILL HEAR

"*And every human shall fear. Then they shall tell of Elohim's deeds and will contemplate His handiwork.*"

The Hebrew word for "***every human***" (Adam) means all Mankind. It is not limited to those who are alive at the specific time this prophecy is fulfilled. The time is coming when all people will magnify the works of God with reverence, respect, and wise-hearted contemplation. -- [G. HOWE]

Ps. 65:2-3
ALL FLESH SHALL COME TO GOD

"*O' Hearer of prayer, Unto You all flesh shall come. When matters of depravity have mastery over us, Our transgressions, You Yourself shall make a propitiatory shelter for them.*"

"…All flesh" means all humanity, with no restrictions concerning the "elect" versus "non-elect." Matters of depravity surely gain sway in our lives and attain the mastery over us. Making atonement for our sins means that God through Christ has covered them and forgiven them. In earlier translations, atonement was called "propitiation." It is through Christ that the atonement or propitiation was accomplished (Romans 5:11 and I John 4:10). In 1 John 2:2, the Holy Spirit clarified the whole issue even further by stating that propitiation was achieved for the sins of the whole world. There is no need to exegete around this and try to give the text another meaning. -- [HOWE]

Ps. 22:27-29
ALL WILL REMEMBER AND RETURN

"*All the limits of the earth will remember and they* [will] *return to Yahweh; all the families of the nations shall worship* [before] *Him. For Yahweh owns the kingdom, and He is the One ruling among* ['in', 'within', 'over'] *the nations. Yea, to Him even the prosperous will bow down and worship, and all those about to be sleeping in the earth; before Him shall crouch All those descending to the soil. And He who did not keep his soul alive.*" - CLV

Another way of saying this without metaphors is, "ALL MANKIND WILL remember and turn unto the Father; and ALL the kindred of humanity WILL worship in front of him.

For He is Owner and ruler of the Kingdom and all the Nationalities of humanity." Everyone seems to be included here: All the kindred of nations; all the people around the world; ones who are alive whether poor or prosperous; the ones asleep in or under the earth; those descending to the dirt; and even those who cared not to keep

their soul away from the world, but lost it - the ones who gained the whole world and lost their souls." -- [HOWE & MARSHALL]

Ps. 66:4
ALL WILL BOW

"*All the earth [all Mankind] WILL bow down to You, and WILL make melody to You. They WILL make melody to Your Name.*" - CLV

Ps. 86:9
ALL WILL WORSHIP

"*ALL nations (Mankind) whom thou hast made WILL come and worship before thee, O Yahweh; and they WILL glorify thy Name*." CLV

What nations and how many nations has God made? Plus, if this means ALL Nations ever created, then how many people IN the nations are included?

Is. 55:5
ALL WILL KNOW

"*Behold! A nation not known to you, you will call, and a nation which does not know you, to you will run, on account of Yahweh, your Elohim, and for the Holy One of Israel; for He beautifies you.*" - CLV

Heavily suggests that nations will run to Him, with no nation being left out. The word 'nations' is an analogy to all Mankind running to Him, for, God draws ALL men unto Himself.

Is. 60:3
ALL SEE THE LIGHT

"*And the nations [Mankind] WILL go to your light, and kings to the brightness of your radiance.*" - CLV

This verse says the Gentiles (all Mankind) shall come to His light - "Christ." The word gentile means nation and the plural form used here says ALL NATIONS will come to His light.

Is. 60:4
ALL WILL GATHER TO HIM

"*All of them* [Yahweh's children] *are convened (gathered). They come to you. Behold! All your sons from afar are coming, and your daughters on the side are being fostered."* - CLV ["They" = all men, nations, Mankind.]

Is. 60:8

"*Who are these [that] fly as a cloud, and as the doves to their*

windows!" - KJV

Supposed to be a question. The answer must be, all Mankind. Seems Mankind "homes-in" on their proper resting place like doves. The cloud symbolizes the uncountable multitudes of Mankind.

Is. 60:14
ALL WILL BEND AND BOW

"*The sons also of them that afflicted thee WILL come bending unto Thee; and ALL they that despised Thee WILL bow themselves down at the soles of Thy feet.*" - KJV

Who are these sons of the ones whom afflicted and despised God? Literally the Jews and Romans, but in a spiritual way every man has done this. The sons spoken of here typify all Mankind and they are ALL that despised God. It seems that this verse refers to Christ making ALL His enemies a footstool.

Is. 66:23
ALL FLESH WILL WORSHIP

"*And it WILL come to pass, [that] from one new moon to another, and from one Sabbath to another, WILL all flesh* [all Mankind] *come to worship before me, saith Yahweh.*" Does the expression "ALL FLESH" mean only some flesh?

Zech. 6:15
ALL WILL COME

"*And they that are far off WILL come and build (in?) the temple of Yahweh.*" - KJV

Zech. 8:21
ALL WILL PRAY BEFORE HIM

"*And the inhabitants of one (Greek: = 'five') cities WILL go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts!*" - KJV

In the context of ALL Nations running to God, this verse seems to use the figure of one or more cities going to another as a symbol of ALL cities. Sense this verse suggests more than one city doing this we can rightly say it means all cities of all men.

Zech. 8:22
ALL BESEECH GOD'S FACE

"*And many people and many staunch nations will come to seek Yahweh of Hosts in Jerusalem, and to beseech the face of Yahweh.*" - CLV

Rev. 3: 12 and 21: 2 suggest a symbolic and spiritual

interpretation of the 'New Jerusalem' in using the expression 'prepared as a Bride dressed for her husband'. The New testament says there is only one bride and that is the Bride of Christ, the Church, and the Body of Believers. This verse suggests that all the nations, peoples and families of Adam will flock to Him in due time, as His Bride.

Is. 11:10
ALL THE GENTILES WILL SEEK HIM

"*In that day there WILL be a root of Jesse* (= Jesus), *which* (whom) *WILL stand for an ensign of the people* (all Mankind); *to it* (Him) *WILL the Gentiles* (ALL non-Israel HUMANS) *seek: and His rest WILL be glorious*." - KJV

This verse definitely shows us that the root of Jesse (Jesus Christ) will stand for a SIGN for ALL PEOPLE, i.e. all humanity. This will inevitably cause ALL MEN to seek, find, and SEE Him and be reconciled, and this ultimately fulfill God's promise that He will call and draw ALL MEN unto Him.

Gen. 49:10
ALL PEOPLE WILL GATHER

"*...and unto Him* [WILL] *the gathering of the people* [be]." - KJV

Is. 45:24

"*...unto Him, He shall come, and they shall be ashamed, all of the ones who are (even) incensed against Him.*" - KJV

Notice here we have all Mankind involved and present before the LORD. A comparison is shown between those who go to Him in strength and faith (not mentioned), and those who apparently have been incensed against Him. They will all be drawn to Him, exposed and will stand in SHAME with the knowing that they COULD have thought otherwise.

Is. 51:11
ALL REDEEMED WILL RETURN

"*The redeemed of the Lord WILL return, and come with singing unto Zion.*" - KJV

Ps. 110:3
ALL PEOPLE WILLING

"*Thy people* [Mankind] *WILL be willing in the day of Thy potent power.*" - KJV

Appears that those who were not willing are NOW willing, because of God's potent power to draw all men to Himself. How many

people will there be out of this that are not willing. What part of humanity will still be 'not willing'? Who is "Thy people"? Not only Israel, but all the Gentiles. This means all Mankind.

Jn. 6:37
ALL GIVEN TO CHRIST

"*All that which the Father is giving to Me will be coming to Me, and He who is coming to Me I will not for any reasons whatsoever be casting out* [rejecting]." - CLV

This is one of the KEY verses showing the all-inclusive universal 'drawing' of all Mankind to Jesus Christ. Now, how many humans does God give to Jesus, and how many does Christ cast away? See Jn. 12:32. ""And I, if I be lifted up from the earth (raised from the dead), will draw all [men] unto me." "If these two verses were to be combined properly we might hear Jesus saying, " 'All the many people of humanity, whom My father is giving to Me, will surely be coming to Me in their due order of time, for no man can come to Me, except the father, which has sent Me, draw them; for then, I will be drawing all Mankind unto Me, after I raise from the dead, --as the graves shall open and the Saints shall rise up and walk the streets of Jerusalem (Matt. 27: 52), -- and I will for no reasons whatsoever imaginable will be casting away anyone of them."

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Acts 5:31

"*Him hath God exalted with His right hand (to be) a Prince and a Savior, for to give repentance to Israel [and ALL gentile Mankind], and forgiveness of transgressions.*"- KJV with interpretations.

Rom. 11:25-27
ALL UNGODLINESS TURNED AWAY

"*For I would not, brethren, that HUMANITY should be ignorant of this mystery, lest MAN should be wise in his own conceits, that blindness in part is happened to Israel until the (times of the powers of the) Gentiles (the Nation States) come to an end. And so ALL Israel WILL be saved [along with and all Gentiles]: as it is written, 'There WILL come out of Zion the Deliverer, and [He] WILL turn unbelief away from Jacob; for this is my agreement unto Jacob [and the Nations], when I WILL take away [all of] humanity's transgressions.*" - KJV with interpretations.

Why should ALL Israel be saved and not all Gentiles? The LORD says He will save ALL flesh, because all flesh belongs to Him.

Rom. 14:11
ALL MOUTHS CONFESS CHRIST

"*As I live, saith the Lord, every knee WILL bow to me, and every tongue WILL confess to God.*"- KJV

Who's knee? What does ""every"" mean? What is the interpretation of the metaphor ""every knee" and who does every knee belong to? Does it belong to a limited class of undesignated special people, or does it belong to ALL people? By the fact the verse does NOT designate a specific limitation and is silent about the specifics, it must be taken as a generality of ALL HUMANITY. Every knee, IS obviously every Adamic offspring knee. A clarification of this "every knee" will bring out the true meaning": Living am I', the Lord is saying, (that) For Me shall bow every knee of Adamic humanity (all Mankind), and every Adamic tongue will be acclaiming (confessing) God!" It is apparent that every tongue 'confessing' GOD refers to every human being going through a change of mind, and a redemptive process; a series of elections or one harvest after another, some first-fruits, others second-fruits, etc., this flock, "the other flock," etc., in the salvation of all humans toward the goal of reconciliation.

Phil. 2:9-11

"*Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in Heaven and things in earth, and things under the earth, and that every tongue will confess that Jesus Christ is Lord, to the perfection of God the Father.*"- KJV with interpretations.

The word "confess" is the root word to "confession" and isn't it so, that if one confesses Jesus as Lord and that the Father Raised Him from the dead, that one shall be saved? So if everything in heaven, on earth and under the earth confesses, then ALL are reconciled. Things in Heaven, earth, and under the earth', is a common mode of expression among the Hebrew writers, for the universe.

What can be meant, 'by things in Heaven', that is, beings in Heaven, bowing the knee to Jesus, if spiritual worship is not meant? In this passage we have the whole creation of intelligent beings bowing to Jesus: All 'things' IN HEAVEN, IN EARTH, UNDER THE EARTH, thus EVERY TONGUE, including all Mankind, as well as the Angelic and Fallen realms as Well. The Greek Textus Receptus has, "of celestial ones," and "of terrestrial ones" and "of subterranean ones" - that is, all Heavenly, all Earthly and all Hellish beings. This pretty much covers ALL CREATED things.

Rom. 10:9
RESULT OF THIS CONFESSION

"*If thou WILL confess with your mouth the Lord Jesus [and ALL WILL eventually do that], and WILL believe in you Heart [and all will eventually do that] that the Father raised Him from the dead, you WILL be saved (reconciled back to God)- and led into the Truth.*"- KJV with interpretations.

1 Jn. 4:15
WHOEVER CONFESSES

"*Whosoever confesses [and all will eventually do that] that Jesus is the Son of God, God dwells in him, and He in God*" - KJV with interpretations.

CONCLUSIONS

If one would read the Scripture and Scripture only, and consult the Greek text, and allow the text to interpret itself by the guidance of the Holy Spirit, they will undoubtedly come to the above conclusions. As far as this writer's determination, one has to be completely blind not to see God's Great Promise of "the Restoration of All" human beings.

Let us all pray that the Vail of Blindness be removed from all Mankind, as God has promised:

"The LORD of hosts will prepare a lavish banquet for ***all of humanity*** *on this mountain;*
A banquet of aged wine, choice pieces with marrow,
And refined, aged wine.
And on this mountain He will swallow up the covering, which is over ***all of humanity****,*
Even the veil, which is stretched over ***all nations****.*
He will swallow up death for all time,
And the Lord GOD will wipe tears away from ***all of humanity****,*
And He will remove the reproach of ***all humanity*** *from all the earth;*
For the LORD has spoken.
And it will be said in that day,
"Behold, this is our God for whom we have waited that He might save us.
This is the LORD for whom we have waited;
Let us rejoice and be glad in His salvation" (Isaiah 25:6-9).

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